

THE ROSICRUCIAN MAGAZINE

Rays From the Rose Cross

A MONTHLY MAGAZINE OF MYSTIC LIGHT

Edited by Mrs. Max Heindel

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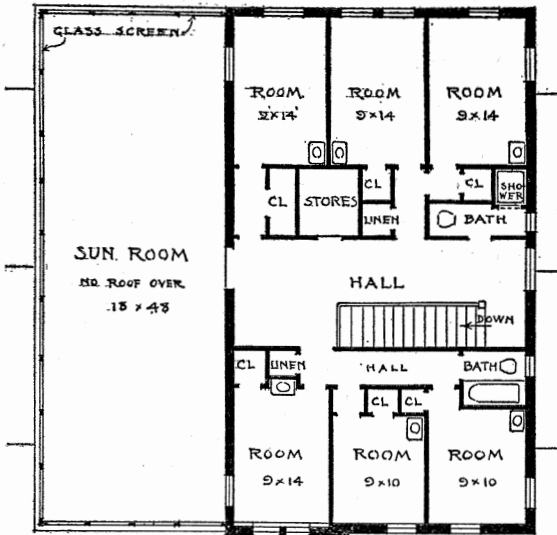
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Oceanside, California

Printed by the Fellowship Press.

THE SANATORIUM AT ROSICRUCIAN HEADQUARTERS



SUN ROOM
AND NURSES'
QUARTERS

The Sun Room and nurses' quarters of the Rosicrucian Sanatorium to be constructed at Mt. Ecclesia are shown in the above cut. The first floor plan and front elevation were printed in earlier issues of this magazine. The building as designed is of attractive architecture, the central administrative and treatment portion consisting of two stories, with the wards and private rooms located in the one-story wings.

Since the announcement of the sanatorium project we have had a great many inquiries as to what we propose to do, also many suggestions and a few criticisms. In this issue we will particularly examine certain objections that have been offered. The one which we have encountered most often is that an institution of this sort would not pay for itself, would not make running expenses, and would have to be subsidized in order to keep it operating; that if some form of subsidy were not provided, it would be a drain upon the finances of the Fellowship and thereby curtail the regular philosophical work. This objection has been carefully investigated. Our findings are as follows:

First, California has a large number of nature-cure sanatoriums operated along lines somewhat parallel to those we propose to follow, which have been in successful operation for years. From the standpoint of building and operating, a sanatorium of the type which we expect to build is relatively inexpensive. The building required is simple in construction, and the equipment costs only a small fraction of what medical and surgical equipment costs. The attendants and nurses who give the various kinds of physio-therapy treatments do not have to have the many years of exhaustive medical and surgical training which is so exceedingly expensive. A nature-cure sanatorium is comparatively inexpensive in all its appointments. Therefore we have every reason to believe that if our sanatorium is wisely organized and conducted it should be a financial success almost from the beginning. We have a large membership of several thousand students all over the United States to draw from, some of whom from time to time will require the services of such an institution, and being members of the Rosicrucian Fellowship they will naturally prefer to put themselves in the care of a sanatorium sponsored and operated by the Fellowship. In view of all

these considerations we are confident that the institution will not be a drain upon the finances of the Fellowship, and it will probably add to them.

The laws of the state of California permit the operation of sanatoriums conducted along nature cure lines. There are certain regulations in effect, but these are not difficult to comply with. For the purpose of diagnosing and prescribing it is necessary to have a licensed doctor, who may be either an M. D., an osteopath, or a chiropractor. We of course shall have a resident physician to direct the operation of the sanatorium and make the diagnoses.

As stated in earlier issues, physio-therapy is to be the principal form of treatment used. Physio-therapy is becoming very popular even in the orthodox medical institutions. Most modern hospitals now include a physio-therapy department, as it has been found that nature cure methods of healing are more effective than drugs. The following features, among others, will be included: Hydro-therapy, or various kinds of treatment with water, hot and cold; applied through jets, sprays, baths, etc.; also the use of the steam room; electro-therapy, or the application of electricity in various ways; light-therapy, or subjecting the body to the ultra-violet and other medicinal rays; various forms of manipulation such as osteopathy and massage.

The sun is the source of all life, and it is only common sense to expect that sun baths must necessarily be an important means of preserving and regaining health. Deep breathing exercises properly directed are also among the greatest of natural means of recovering health. And last but not least, scientific diet, diet balanced from a chemical standpoint and so designed as to avoid chemical inharmony in the digestive system, is absolutely necessary for regaining and retaining health. All these features will be included in the new sanatorium. These methods work with and supplement well the Rosicrucian system of healing, which basically consists of the ministrations of the Invisible Helpers working upon the etheric body of the patient, principally during his sleep.

Up to date \$6828 has been sent us for the erection of this building, and \$6186 has been pledged, making a total of \$13,014. We are making slow but steady progress toward our goal. This is quite as it should be. In order for this institution to be a great success we must have the mental, moral, and spiritual force of thousands of people behind it. Just money will not make it successful if it doesn't have sufficient thought power energizing it, the latter being absolutely essential for the success of any undertaking. Therefore the fact that we are gradually getting a large number of men and women as contributors, even though the majority of them give but a small amount, is the most hopeful aspect of the situation, because it shows that these people are behind the institution with their ideals, their moral support, and their thought force, all of which is pushing it slowly and gradually forward to a successful issue.

In view of the above we are confident that in the end all means necessary for the erection and maintenance of this institution will be forthcoming. Pledge cards may be had by those who wish them for the purpose of indicating such amounts as they may wish to contribute for either present or future payment. The progress of this undertaking will be chronicled in this magazine from month to month, letting our members and students know exactly how the matter is proceeding.

YOURS IN THE CAUSE OF HEALTH,

THE ROSICRUCIAN FELLOWSHIP.

SOUR GRAPES!

AESOP WAS NOT THE ONLY WRITER of antiquity who told us about Sour Grapes! Jeremiah, that weeping prophet, was equally concerned about them! Jeremiah was the mouthpiece of Law—that Law of Consequence which follows us from the cradle to the grave, and from the grave to the cradle—that Law which is as merciless as the bloodhound on a trail—that Law which writes its messages on the Walls of our Heart, “*Mene, Mene, Tekel, Upharsin*”: You have been weighed in the balance and have been found wanting!

And what did this weeping Prophet of the Law tell us? Listen: “*In those days they shall say no more, The Fathers have eaten a sour grape, and the children’s teeth are set on edge. But everyone shall die for his own iniquity: every man that eateth a sour grape, his teeth shall be set on edge.*”

These verses tell us of *THE EMANCIPATION OF THE INDIVIDUAL FROM THE FAMILY SPIRIT*. As long as the Family Spirit rules in the blood, so long will Heredity be the Specter of Evolution! As long as we do not respond to Christ’s love, and leave father and mother to follow Him, so long will the sins of the fathers be visited upon the heads of the children: the fathers who have eaten a sour grape will set their children’s teeth on edge.

BUT WHEN ONCE WE ARE FREE from the Family Spirit, when we follow Christ, we are not allowed to be the victim of our family sins; we are FREE, and we pay only for our own sins, the sins which we, personally, have committed! In other words, every man that eateth a sour grape, *his* teeth (not his children’s) will be set on edge.

Thus from the seemingly pessimistic writings of Jeremiah, a new Vision is given us: that Vision which has been put in modern language by Max Heindel, the authorized Messenger of the Mysterious Order of the Rose Cross. Are you interested in ridding yourself of the Sour Grapes of Heredity? If you are, read the Rosicrucian Philosophy, and you will soon learn the way to the Master’s Vineyard, where only the sweet grapes of Love and Spiritual Illumination grow.

For information on the Rosicrucian Philosophy, write,

The Rosicrucian Fellowship,

OCEANSIDE, CALIFORNIA

Current Topics

From the Rosicrucian Viewpoint

BY JOSEPH DARROW

Hells, Ancient and Modern

THE subject of hell is one that has come down to us from antiquity, and it is one of perennial interest to everybody. As a topic for current discussion it is very popular. One only has to listen in on conversations almost anywhere to discover this fact. Not only is the word "hell" popular as an expletive, but a distressingly large percentage of conversations embody the vibrations of the so-called hell and loose them upon a defenseless world.

A newspaper article by Elsie Robinson in the *San Francisco Call* some time ago treated this subject in a highly interesting manner. We will quote briefly from it:

"I know there are hells. Hells that make the Biblical description look like a nursery decoration. Hells of rebellion and remorse. I know—because I have lived in them. And I expect to live in a lot more of them before I'm through. I realize that it is not fashionable to believe in hell any more, or talk about it. This is the Pep and Pollyanna age, and no one is supposed to have blisters. But I have blisters—and a lot of people I know have blisters, or are accumulating them. So I think it's time for a little wide-open discussion of the subject.

"In looking back over my hells I am struck by one curious fact:
HELL IS SELF-MADE They were practically all of my own making. I always tried to blame them on the other fellow, and sometimes I got by with it. But always in my secret heart I knew that they were of my own making. Now, isn't that a curious thing? Why should I, with every chance to enjoy a nice, comfortable, safe, easy life,

go to work and make hell for myself? Why should I seek blisters when I might have bliss?"

Miss Robinson has hit the nail on the head from a practical standpoint. From an occult standpoint many facts can be added which reinforce her position and give the underlying reasons why there are hells and how they may be avoided, which is certainly well worth knowing.

Briefly stated, hell consists in one's aura vibrating to the rate which prevails in the lower regions of the Desire or Astral World. The Desire World is the realm of emotion, passion, feeling of all kinds. Some feelings are constructive, others are destructive. The lower Desire World is the realm of those which are destructive. Their basic quality is that of repulsion, pushing others away in order that the personality may have greater space in which to express itself—

in other words, selfishness
REPULSION, in all its various phases.
THE VIBRATION OF When one's thoughts are
HELL type they build into the
desire body coarse desire
stuff which is vibrating to repulsion
and which creates for one, both here and hereafter, a state of consciousness which is that of hell. Hate, revenge, greed, sensuality, these are all saturated with the force of repulsion, and therefore are the essence of hell. Hell isn't merely a figure of speech or an ecclesiastical invention to make people good; it is a very real state of consciousness.

As Miss Robinson states above, all hells are self-made. Most of them are created through the unbridled gratification of the desires and emotions, which in all cases have self as their object even though this fact may be cleverly disguised. The ancient or traditional hell

was made up largely of burning brimstone, with a devil with forked tail and pointed ears superintending the job. Modern hells differ radically from the ancient conceptions.

The psycho-analyst has found out a great many practical facts about modern hells. He has found that many of those which people are carrying around with them are the product of repressed desires and emotions whose emotional force has not been transmuted through some constructive activity. These untransmuted forces sink into the subconscious and ferment, so to speak, producing in many cases an emotional state which is in reality that of hell. The psycho-analyst has developed a definite system by which he scientifically probes the subconscious and allows the buried desires and emotions to escape by bringing them back into the conscious mind, after which the state of fermentation in the subconscious is relieved and its outer nervous symptoms disappear.

The after-death hell is brought about by the untransmuted, destructive emotions and desires which one carries with him into the unseen world at the time of passing out. When passing into the in-

THE PRO-
CESS OF
PURGATION

one loses the insulation of the physical body, and then the forces of repulsion in the lower Desire World, or

Purgatory, surge through one's aura gradually tearing out the coarse desire stuff which he has built into it during his lifetime. This process of purgation is very painful but nevertheless beneficent, because until the coarse desire stuff is eliminated one cannot possibly rise into the higher regions of harmony and bliss, nor can he continue onward in his evolution. After death the force of repulsion impinging upon the desire body of a person intensifies the inharmony which during life he created within his aura, thereby making a hell which is sev-

eral times hotter than it was before he slipped out of his physical body.

Thanks to nature's beneficent provisions, however, the auric forces of repulsion expend themselves after a time in Purgatory, the coarse desire stuff is all sloughed off, and one's self-made hell ceases to exist. Then one rises into the higher regions ready to proceed with his evolution on higher planes.

The practical way to avoid all these experiences which have to do with hell is twofold. First, so far as possible avoid thinking thoughts embodying destructive desires and passions, substituting for them constructive thoughts, and thereby avoiding the building of coarse desire stuff into the desire body. By disciplining the mind much future hell can be easily avoided. Second, nightly Retrospection of the events of the day by the Rosicrucian method, which transmutes the emotional energy of one's thoughts and acts and allows it to escape harmlessly, thus clearing the subconscious mind of it so that it will not be there to create hell for us at any future time, either in this life or the next.

Hypnotism--Mental Assault and Battery

IN these days of medical exploitation of hypnotism there is a quite prevalent idea that hypnotism is a legitimate scientific process with considerable possibilities of good in it. This idea is expressed in a statement made some time ago by Prof. Reuben Eliassen, psychology instructor at Birmingham Southern College, as follows:

"Long considered as one of the so-called 'black arts,' hypnotism has taken its proper place in scientific research and experiment. During experiments here we have cured one hopeless case of stammering and one case of nervous finger nail biting. We believe hypnotism is scheduled for eventual wide use in

————— Current Topics —————

curing drug and liquor addicts and other neurotics. It is merely power of suggestion applied scientifically. Considering that salesmen, writers, actors, and lecturers unwittingly use hypnotism daily in gradient degrees, I see no reason why scientific practice of the art may not become another boon to civilized humanity."

Hypnotism, however, involves much more than Prof. Eliassen is aware of. The occultist with clairvoyant vision knows that hypnotism consists in forcing out a portion of the etheric body of the person hypnotized, and the forcing in of a corresponding portion of the hypnotist's etheric body. The etheric or vital body is a link in the chain through which the ego or real man transmits ideas and guidance down to the personality. When the hypnotist injects

THE
ETHERIC
LINK

a part of his etheric body into a person he has substituted a new link in the chain so that he can transmit his thoughts, ideas,

and commands to the personality of the victim, and to a corresponding extent the control of the victim's mind and body is taken away from the ego to whom it rightly belongs. Expressed another way, hypnotism is mental assault and battery.

To invade another person's personality is criminal in nature exactly as it is criminal to enter another man's house and appropriate things which may be found there. The hypnotist not only criminally interferes with the free will of the person hypnotized, but after having once entered a person's aura he has a key to it so that he can enter it at any time he wishes. The key consists of a small amount of his own ether left in the aura of the person hypnotized.

Now, as to the alleged benefits of hypnotism. It is quite true that certain disorders based on weakness of will or nervous unbalance can be temporarily cured by hypnotism. But such cures are

not usually permanent because they are accomplished by the will power of another person. As soon as that is withdrawn the patient tends to slump back into his old condition.

As Prof. Eliassen states, salesmen, actors, and lecturers often use hypnotism unwittingly. Their use of it, however, is not always unwitting. True, the average salesman does not know the nature of the force which he is using nor the penalty attached to it. He does know, however, that he is exerting his will power upon the prospective customer, and to the extent to which he succeeds, the latter is no longer a free agent. He should know that sales made in this manner are a species of mental highway robbery even though the law of the land cannot get at him because of it. The hypnotism employed in modern salesmanship does not carry the process to the point of compelling hypnotic sleep.

HYPNOTIC
SALES-
MANSHIP

But there is undoubtedly in a large percentage of cases a transfer of ether from the etheric body of the salesman to that of the victim which makes the latter susceptible to mental suggestion and command. Then the salesman forces into the mind of the other person the suggestions which he wishes to have carried out, and to the degree to which the process is successful the victim is mentally compelled to do as suggested.

This of course is black magic, that is, using a phase of spiritual power to take advantage of or injure another, even though it may be unconscious or partially so on the part of the one using it. Modern schools of salesmanship are in for a day of reckoning. Occultism is giving out the facts in the case. Occult students will not engage in practices such as described above. The only practical means of breaking them up is the dissemination of occult knowledge regarding the matter.

The Mystic Light

The Rosicrucian Fellowship

The Rosicrucian Fellowship is a movement for the dissemination of a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man, showing both the spiritual and scientific aspects. The Rosicrucian Philosophy gives a reasonable solution to all mysteries of life. It is entirely Christian, but presents the Christian teachings from a new viewpoint, giving new explanations of the truth which creeds may have obscured.

Our motto is: A SANE MIND, A SOFT HEART, A SOUND BODY.

Dreamers of Dreams

BY ARTHUR O'SHAUGHNESSY

We are the music makers,
And we are the dreamers of dreams,
Wandering by lone sea breakers,
And sitting by desolate streams;
World losers and world forsakers,
On whom the pale moon gleams:
Yet we are the movers and shakers
Of the world forever, it seems.

With wonderful deathless ditties
We build up the world's great cities,
And out of the fabulous story
We fashion an empire's glory:

One man, with a dream, at pleasure,
Shall go forth and conquer a crown;
And three with a new song's measure
Can trample a kingdom down.

We, in the ages lying
In the buried past of the earth,
Built mineral with our sighing,
And Babel itself in our mirth;
And o'erthrew them with prophesying
To the old, of the new world's worth;
For each age is a dream that is dying
Or one that is coming to birth.

—Original Publisher Unknown.

Blessings in Disguise

BY MAX HEINDEL

(From the "Rays" of May, 1914.)

WHEN A SHIP is drifting down the river with the tide, the engines go round without seeming effort, and it makes great headway. Likewise when an automobile goes down hill the engine is able to carry the load without an effort, and good progress is made; but when the

ship must stem the tide and force its way against the current, or when an auto climbs a hill, it means considerable expenditure of effort and progress is not so rapid. There are obstacles to be overcome; every little rock is felt, and so on.

Likewise it is with the soul. As long as we drift upon the stream of life

and go with the tide of humanity, then everything seems to run smoothly, and no trouble is encountered; but the moment we leave the current, and strive to take the path towards the higher life, we encounter the friction of the general run of humanity, and of course the very ones who are closest to us will naturally be the ones against whom the friction is the greatest; thus they seem to furnish the opposition, and retard our progress upon every possible occasion. They seem to strive in every manner to obstruct our path, and we feel it the more keenly because we think that those who are closest, nearest, and dearest to us should be the ones to appreciate our efforts, and to support us therein. It is not so, however. We should not expect that of them. They are going with the tide. We are going against it, and the friction is as absolute a necessity as the friction of the water against the ship that is stemming the current up the river.

When you have walked by the seashore you have of course noticed how rounded and smooth, yes, even polished, the stones on the beach have become by the constant trituration, by friction against the other stones. For ages and ages all the rough corners have been worn off and the pebbles have that beautiful surface that is so peculiar to stones along the beach. We may liken these stones to humanity in general. By the friction against one another, for ages upon ages, the worst corners will be worn off, and at last we shall become rounded out and smooth and polished and beautiful as the beach stones are. But take a diamond in the rough that is not allowed to attain its polish by the ordinary slow process like the beach stones. The lapidary takes it in hand and grinds it, and there is a screeching noise every time the stone is put to the wheel; but every time a screech of pain comes from it, there is a rough piece of the surface worn off, and a brilliant, polished part appears instead. Likewise it is with the soul that aspires to higher things.

God is the Lapidary who polishes the human stone, and it is not pleasant while the rough portion is being taken off, when we are being pressed against the grindstone of sorrow and calamity; nevertheless from out of it all we shall come shining and brilliant as diamonds.

Let not your heart therefore be troubled, for the sorrows and tribulations which now beset your path are but the grinding of the stone by the Lapidary, and you may be sure that whatever is the present feeling, the outcome will be all right; for God is love, and though He applies the severest measures at the present time, in the future they will bring you out polished and resplendent.

Lucifer Taught Women in Ancient Lemuria

In Lemuria, the land of the Third Epoch, mankind were separated into sexes, male and female. At that time they were spiritual beings reaching downward into materiality, and the pioneers listened eagerly to the "gospel of the body." They sensed the body dimly, but learned to know it as time went on and the spiritual world faded from sight. Then the Lucifer spirits were the teachers of the *woman* (Eve), and Jehovah addressed himself to *man* (Adam). Woman was then more advanced than man along material lines for we were then upon the descending arc of the evolutionary path. When the turning point was passed in the middle of the Atlantean Epoch, woman gradually became more spiritually inclined. She commenced to listen to the voice of Jehovah and now fills the churches in an effort to satisfy her spiritual aspirations; while man expends his Martian energy along material lines originally advocated by the "Light-Bringer," Lucifer.

—Max Heindel,
In "Letters to Students," (No. 23).

Her Book of Love

BY EDITH N. SMITH

(*This article was awarded Fifth Prize in our recent Competition.* EDITOR.)

JOHN BURTON paused to look at the old, weather-beaten mansion that seemed to stand at bay before him. Tall young office buildings crowded it on either side as though they regarded the ancient home as no longer of use and grudged it the ground it occupied. He drew a deep breath, "Might as well go in and get it over with," he told himself.

So he pushed open the gate and walking briskly up the path, mounted the steps to the wide veranda and unlocked the door. It swung slowly inward then sagged disconsolately upon one hinge.

Standing in the great hall John looked about at the decay and desolation which time and neglect had wrought; then with a gesture of distaste he turned abruptly and entering the drawing-room, hastened to the windows to open them and swing aside the shutters.

The light disclosed a room which had been stately and beautiful in its day. An immense chandelier was suspended from the ceiling. Its pendants of crystal glittered like tears in the sunlight.

John looked curiously at the furniture. "Some rare, old antiques," he congratulated himself. His questing glance was attracted to a full length painting over the mantel. There was an intangible charm and a tender beauty about the portrait that for a second held him spellbound. "This is Maud," he mused.

His thoughts reverted to her untimely passing. Stealing upon her in the night, death had laid its hand so lightly upon her brow that when they found her she was smiling as though from a caress.

David, her husband, had been grief-stricken. As soon as she was laid to rest he had packed his personal belongings and leaving everything as it was, closed

the ponderous front door and locked it, but not upon his sorrow. Years later news came of his death in a remote place far from the beaten paths of travel.

His nephew, John's father, up to the time of his death refused to sell the mansion or even allow it to be opened, and so it remained as the former owner had left it.

John realized the futility of allowing the old home to remain in such incongruous surroundings; besides it occupied valuable space, and he was of a generation that rode roughshod over sentiment, and in addition he too was going away. Not for love of any woman in particular, but rather because he had ceased to love one—his wife.

John had decided that his two children, David and Maud, named for their great-uncle and aunt, were better off with their mother. She had rejoiced that she was allowed to keep them without a legal dispute with its bitter recriminations.

With this trip of uncertain duration in view, John decided to close out all his business interests. An enormous sum was offered for this property, so he had come to look the place over and segregate the furnishings which he wished to reserve for himself.

Gazing intently at the portrait he became suddenly aware of a change that had stolen over it. This painting which at casual glance seemed compounded of sunlight and laughter, was now grief-stricken and haunted. The lips, no longer smiling, were tremulous and drooping. Tragedy and heartbreak stared at him from the lovely eyes brimming with unshed tears.

Mechanically turning as though led by unseen hands the man walked slowly from the room and up the curving stairway to the hall above where without

faltering he opened a door at the left.

Seemingly unconscious of his surroundings he walked over to the bed, lifted one corner of the pillow and picked up a small brass key which lay underneath. He then went over to a writing desk, unlocked one of the compartments, and took therefrom a small red-bound book. Holding it in his hand he looked intently at it, and as he did so an expression of amazement crept over his face.

Fully conscious now of his surroundings John looked slowly about the room. Save for the dust and grime of years, it was as though the occupant had thrown aside the coverings of the bed and slipping from it had gone into another room.

Undergarments frothy with lace hung over the back of a chair. Slippers lay where they had fallen from dainty feet. Golden slippers, perhaps, but now warped and tarnished.

"I must be crazy," John thought. "I come up here without any reason for it and take a key from under a pillow. Then I unlock a compartment in a desk and find this book." Thus reminding himself of the small volume which he still held, he looked at it with renewed interest. Upon it in gold lettering he read, "Maud, Her Book of Love."

A butterfly fluttered into the room through a broken window-pane and circled about his head.

He was about to open the book, but the thought came to him that perhaps it was of a too personal nature for eyes other than Maud's to read. Perhaps he had better destroy it. Then the inner conviction slowly came that it was intended that he should read it.

Seating himself at the desk John opened the book and stared uncertainly at it. His nerves gave a quick jump. The butterfly had dropped upon the open page and clung there with palpitating wings. John lifted the book and flicked the butterfly away with his forefinger. Slowly gaining strength it propelled itself upward and fluttered about the room in narrowing circles.

"May 1st, 1868," John read.

"H'm," he thought, "this must date back to the good old Victorian era of wasp waists and hysterics."

"Today I am eighteen," Maud wrote. "I am a woman now with a woman's responsibilities. Love may come into my life at any time. I have bought this book in which to record my hopes and longings, my sorrows, and my tears. But why do I speak of tears? Life is glad and gay."

"Tonight I am going to a grand ball. I have a most lovely gown. Nile green taffeta with an overdress of silver gauze caught into place with water lilies.

"Shall I meet him tonight? I wonder.

"It frets mother that I have not settled down into a home of my own. But I will not marry without love. Mother tells me that to respect a man is sufficient. She says love will come; that she was married to father for years and years before he called her endearing names.

"I expect more of life than that. I want to be loved from the first. I will not marry without love, though it is dreadful to be an old maid unloved and dependent. It surely is sad to be on the outside looking in through the window of life at others. I want a home of my own and children—at least five or six. It is a woman's duty to bear and rear children."

John grinned. "Ho, tell that to the bachelor girls of today," he jeered. "That's what they crave, to be on the outside looking in. These be the days of synthetic matrimony and synthetic gin."

Turning a page he read, "Such a gay time as I had last night! And oh, I think I have met *him* at last! I was winding about the room in the 'Grand Right and Left' when suddenly, the prompter shouted, 'Waltz!' I cannot say just how it happened but I found myself dancing with another partner. As we whirled about I seemed transported back to dim ages where, with this same being, I swept from cloud to

cloud in a breathless, wordless dance of magic. I was neither conscious of love nor hate, but was as one with him and filled with gladness."

"Whew! There was flaming youth in those days even as now," John told himself, "only we don't smother our language with roses and romance, but sail under bare words, if looks won't suffice—usually they do."

"The prompter shouted, 'Partners change,'" Maud wrote, "and *he* was gone. I stood dazed and uncertain of my surroundings, jostled by the dancers. Fearing lest someone should claim me I found a seat. I did not care to dance with another.

"Then he was presented to me. His name is—Paul—Paul Glover. A lovely name, I think. He told me he was sure that we had met before, somewhere in dim ages past. And that we had danced together—just we two, in a universe of moonlight and clouds."

"Now, he was what I would call a fast worker even for these days," John decided.

"It surely must be love at first sight," Maud's diary continued, "just as I hoped love would come. He asked if he might call. Of course I gave him permission. I do hope I did not seem too eager.

"He is visiting the Mayberrys and is a civil engineer. A builder of bridges. A noble profession!"

John scanned a few pages and noted a growing friendship with the young engineer. His eyes lighted as he read:

"Birds in the high hall garden
Are crying and calling to her,
Where is Maud, Maud, Maud?
One is come to woo her."

"Yes, one has come to woo me. It is Paul! I am so happy, so happy!"

John glanced down the page. Seemingly, Maud had jotted down her thoughts as they flitted through her mind.

"I am sure he loves me," she wrote, "although he has not told me so.

"This is the way Paul Glover writes his name." There was an attempt at a bold chirography with a flourish at the end.

"Leave off the 'G' and it would spell lover—Paul Lover.

"I love him.

"This morning I watched him from behind the parlor curtains as he walked by the house. The sense of his passing was so poignant it seemed to sweep my heart from my body.

"Yesterday I dressed up in my pink muslin and walked down to see the stage coach come in and to get the mail. I saw him talking to a man. He saw me and I dropped my parasol so that it hid my face, and made believe I did not see him. Was ever love so great as mine?

"He asked me for the rose in my hair. I took the rose from my hair and kissed it. As I passed it to him he tried to seize my hand. I ran into the house.

"I long to have him sweep me into his arms and kiss me—and yet I am afraid that he will!

"I would leave home, even my mother and father, and follow him barefoot through the world. Just to be near him—only to see him would be all that I would ask.

"He kissed my hand at parting, Paul Lover did.

"It is thrilling the way his hair sweeps back from his forehead.

"His eyes are beautiful, they pierce my heart.

"I must wear my pink dress tomorrow when Paul comes, and pin a pink rose in my hair.

"My love came clad in shining armor. 'Tis true that those whom we love above all others do seem to have a shining light about them.

"He told me that he loved me. He took me in his arms and kissed me. My first kiss and my first lover. Was ever love so great as ours?

"Father consented to our engagement, but mother objected. She does

not believe in long engagements. She says that it is not fair to the woman. That a man sometimes tires of waiting. He can always marry, but a broken troth injures a girl's matrimonial prospects. She consented when we decided to keep the engagement a secret. Just as though I would not wait forever for Paul.

"What a difference love makes—true love I mean. The world seems a brighter and happier place. All nature seems glorified. The sun shines brighter. The flowers are more beautiful and the birds sing more sweetly."

"We are together every evening, Paul Lover and I. He must go so soon. I shall not see him perhaps for a year. One whole year. Three hundred and sixty-five and one-third days! Just as though three hundred and sixty-five were not enough without tantalizing one by tucking in one-third of a day extra.

"Was ever love so great as ours?"

John smiled indulgently and skipped a few pages.

"Tomorrow he is leaving," Maud wrote, "and tonight is the last time that I shall see him for months. How can I bear to part with him?"

"He has given me a ring. A beautiful diamond ring. I have placed it upon a gold chain and I am wearing it above my heart.

"Paul has gone! How lonely it is without him. But I must be brave. I promised him that I would be brave—that I would not weep.

"I kept my word as long as he was with me, but as I watched him go, he was suddenly blotted from view. I put my hand to my eyes and found the tears flowing from them. Well, he has gone. Nothing to do but to wait for his letter. My first love letter."

"This was quite a hectic love affair," John mused: "I wonder what Uncle David thought about it. I wonder if he knew. I was told theirs was a boy and girl love that grew in greatness as they merged into manhood and womanhood."

"Paul has written," Maud wrote. "I received his letter today. Such a dear, lovely letter. I wept as I read it. Why does one who loves weep, I wonder? I am happy and yet I weep."

John glanced through the next few pages. They told of loneliness and longing, of receiving letters from Paul and of answering them, what he wrote and what she said in reply. Suddenly he frowned and turned back a page. He began to sense a growing unhappiness.

"No letter from Paul today," Maud wrote, "and only one a week ago. Six months since I last saw him.

"Ah, Paul Lover, why don't you write?"

"I am frantic! It is a month since I heard from him. Can he be ill? Has something happened to him? I am afraid—afraid he is dying. Nothing else could keep him from writing.

"Perhaps he is dead.

"Last night, I was thinking of Paul—longing to see him. My surroundings seemed suddenly to dissolve and I saw him walking up and down, up and down the length of a room. He looked worried and haggard. It was just a brief glimpse but it seemed so real that I can remember everything about the room down to the minutest detail, even to the way the rug before the fireplace was rumpled."

* * * * *

"My heart is broken. Yesterday I received a letter from Paul. Just a few words. He wrote: 'I was married today. Forgive me if you can. I will never forgive myself. Write and tell me that you forgive—that you—no—I no longer have the right to ask for your love. Dear, forgive me, I was mad. Your love—a sacrament—and in a moment of madness I cast it aside. Dear heart, good-bye. Paul.'

"That was what he wrote. The words are seared upon my brain in letters of fire. They dance before my eyes. I shall go mad!

"Was ever love as sad as mine?"

* * * * *

"I have answered his letter—Paul's letter. The last I shall ever write to him. It was a cruel letter. How could it be otherwise? I wrote, 'You have sinned against love. God is love—ask His forgiveness. I am returning your ring. It is not a diamond but a teardrop wrenched from some agonized being ages ago.' Then I signed my name, 'Maud.' That was all. Just a few words to end *our* love though it will live forever in my heart."

Again, she began to jot down her thoughts as they came to her.

"I shall never love again. With his first kiss my heart was sealed against all other love.

"No home. No husband. No little children.

"I am willing now to stand on the outside and look through the window of life at others. What else is there for me to do since love has flown? My heart is broken. How long and dreary the years will be without love."

"How times have changed since then," John mused. "Now the lady sues for breach of promise and places a high price upon her injured affections, proceeds to cash in on them, then marries another man within a month or less. In Maud's time they told themselves that their hearts were breaking and tried to keep the fact a profound secret. In those days they did not place a financial value upon their affections. Theirs was a nobler love."

His eyes widened as he read the next sentence.

"Added to my sorrow," Maud wrote, "is the guilty knowledge, the shame of knowing that I love another woman's husband."

"My sainted great-aunt!" John muttered. "What a thing that would be to worry about in these days of illicit love and illicit liquor. This gives me pause," he thought. "How far have we fallen in our ideals since those days. And are

we happier? No," he decided. "They had their ideals and their honor untainted even though their hearts were broken. I'm beginning to think it far better to lead a straight-laced life than to go around with a bad taste in our mouths and a stench in our nostrils when we think of the wild parties we have thrown and the wild women we have embraced."

His thoughts wandered to Helen, his wife.

"It's queer," he thought, "how we have drifted apart. I loved her just as Maud loved Paul. And she loved me—loves me now." Then he thought of the children, Maud and David. His face twisted as he thought of how Helen had suffered bringing them into the world. How every cry of pain she uttered had clutched at his heart and torn it. He recalled the vow he had made to her—that he would love her always—that she was sacred to him forevermore because she had given him a pledge of her love, their two children. "And now," he told himself, "I have deserted her. I have cast her aside as I would a worn-out garment. *What is the matter with me?*"

He sighed, then started to read again. He turned page after page, reading of Maud's sorrow, her longing.

"This is becoming a book of lamentations," Maud wrote. "No one knows of my sorrow but myself. Not even mother realizes. She thinks it but a passing fancy on my part. I try to be glad and gay. I do not wear my heart upon my sleeve for daws to peck at. Not I.

"Mother says she is glad that we kept the engagement a secret, that if it were known I would be disgraced—a laughing stock of the town. Well, I am not ashamed that I loved him. I am glad, glad! Love is a beautiful thing. I am better and nobler for having loved. Love is a sacred, a vital necessity; it softens our lives just as tears soften our hearts. Yes, I am glad that I loved him."

(To be concluded in next issue.)

The Law Within

A Radio Talk by Theodore Helme

IN RELATION to the conflict between science and religion, esoteric Rosicrucian students in formulating their working beliefs place their reliance, in the final analysis, not on the pronouncements of either science or religion but on the testimony of their own inner selves as to what is right and good and true. Let us develop this thought a little more fully.

There is a voice within each of us to which we should ever listen. There is a law within to which we should ever be obedient.

In the 31st chapter of Jeremiah, Jehovah speaks of that inner law. He also speaks of the outer law. He calls attention to the time when the outer law alone prevailed. He was obliged to lead His people by the hand. "But the days come, saith Jehovah, that I will make a new covenant with the house of Israel I will put my law in their inward parts, and write it in their hearts; and I will be their God and they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord."

This law of which Jehovah speaks is gradually writing itself into our hearts more and more clearly. Already it has written itself with sufficient clearness in some to emancipate them from an outward domination in matters concerning their spiritual life. It has freed them from a large measure of dependence upon authorities without. To none of these will they henceforth give their unqualified assent, not even to the Bible itself.

For those who contact the inner law, authority as such is replaced by experience and an inner knowing. No longer are they among the timid ones that Jeho-

vah led by the hand. They are now in that forward, courageous company fulfilling, at least to some degree, the promise of the Lord that we should not always be led thus by the hand but would be guided instead by a law that He, Himself, was to inscribe in our very hearts.

Not in vanity nor in arrogance do we defer to this sacred, inner court; it is in a spirit of humility and with awe and reverence for that divinity which we are increasingly recognizing as being housed within our own breasts. It has become too much of an ever-present functioning reality to leave us in doubt as to its high nature and office. We are, therefore, no longer chiefly concerned about testing the truth of our own conclusions by the pronouncements of priests or texts, but on the contrary we test the truth of the latter by an innate knowledge within ourselves.

Is not that a dangerous doctrine, ask the followers of all otherwise constituted authorities? May not these dictates come "from below?" You may remember Emerson's reply to such a query: "They do not seem to me to be such," says he, "but if I am the devil's child, I will live then from the devil. No law can be sacred to me but that of my own nature."

This inner nature is more and more becoming our last court of appeal in questions of spiritual truth. Our appeal is less and less to any and all outward authorities whatever these may be. Not even the Bible itself is given unquestioned belief.

To many this appears to be spiritual arrogance, a vain presumption, a sacrilege. Who dares question the sacred Scriptures? Certainly not the timid ones of the infant race whom Jehovah led by the hand, but rather those who

are, in at least some slight degree, fulfilling the promise of the Lord that we would not always be led thus by the hand but be guided instead by a law that He, Himself, was to inscribe in our very hearts.

We still have need of the teacher and the book, however—not that they can give us anything that we do not already possess in the depths of our being, but because they are often the means of quickening latencies into activity by reminding us of that which we know, and of bringing to the surface much that still lies below the threshold of consciousness.

We come to the Bible, to be sure, as a sacred Scripture, as an inspired Word of God, as a Word containing vastly more than we can at the present time comprehend. But we accept the Bible as it now stands only with certain reservations. There are in it mistranslations and unquestionably many interpolations. Not all the Books it contains are of equal value, not all are from the same high source.

The truly sacred Books are the containers of spiritual truth that open up to us progressively as we grow in understanding. They have what Swedenborg speaks of as an *internal sense*. It has been stated that this internal content is seven times involved—that is, it holds a distinct truth for each of the seven planes of being to which we are related. Thus there may be seven different interpretations, one for each of these planes, all different, yet all correlated and all true.

In the Rosicrucian School the student who progresses into the more advanced stages of its work and affiliates with it, makes no vow except to his own higher self. It is obvious that such a vow is meaningless until we have arrived at a point where there is at least some glimmering recognition of this ever-present, living reality. Before this stage is reached, the vow of obedience is given to a creed, church, school, or master. The child is first asked to obey its mother,

but on approaching maturer years this guidance is gradually shifted from the mother to the individual's own reason and conscience.

In his book *The Rosicrucian Cosmo-Conception*, Max Heindel tells us that self-reliance is the most essential quality to be cultivated by us at this stage of our evolution, and that it is the cardinal virtue aimed at in the Rosicrucian School.

The time was when the law was so faintly traced in our hearts that it was not serviceable as a trustworthy guide. Dependence was therefore necessarily placed in another for guidance. This is still true for a great majority; therefore we have many followers and few leaders.

Most people live by hearsay, hence the pathetic state of things today when contrary views fill the air with their various dogmatisms. The remedy lies in the cultivation of original thinking and the quickening of spiritual perception.

Until the inauguration of the present Christian Dispensation, a priestly class was especially set aside for the purpose of teaching and directing the many. They were given special divine protection and training. Such were the Levites. Such, too, the Brahmins.

But in the advanced Western races there are now many individuals who have reached the point of development where they wish to think and act for themselves. They are willing to assume self-responsibility. They no longer desire to be led by the hand. Nor is it well that they should be. And so there is today no longer a segregation of a special privileged class whose duty it is to direct all others. The age of priest-craft is passing. Ritual and dogma are giving way to independent investigation into the nature and constitution of the realities themselves. From the symbol and the explanation we are moving to the essential nature of the thing itself. We are approaching the divine essences. We are uncovering the eternal causes behind the world of visible effects. This

is the esoteric as contrasted with the exoteric religion, the inner versus the outer doctrine.

While it is true, as already stated, that religion is coming to rely less on symbol because it is gradually apprehending more of the reality itself, it is perhaps true, as someone once observed, that ninety per cent of the egos are not yet out of the symbol stage. Our minds are still related more closely to the concrete than the abstract. Pure abstract thinking is still the exception. We need to see in order to believe. We need the aid of a symbol to link up the facts and experiences of this plane with the laws of the unseen spiritual world. The younger the soul, the greater that need.

The independent, self-reliant spirit that characterizes our day and that is in keeping with progressive, intellectual unfoldment was well expressed by an undergraduate student in an article recently appearing in a magazine of St. Lawrence University.

This article dealt with present day tendencies in religious thought so frankly and fearlessly as to shock somewhat the staid, conservative university authorities. In part it reads thus: "Yes, something has happened to our religion. To express it in a slightly exaggerated manner, we do not believe what our forefathers believed. Our grandfathers believed in a creed; our fathers little doubted it; few of us have ever read it.

"We are being criticised as being indifferent to religion. Yes, I admit that it does appear that way. Yet, while we are apparently indifferent to religion, a vast field of religion is being opened to us through our textbooks and in our class rooms. We are beginning to appreciate the world in which we live: we are beginning to understand man's relation and duty to the universe.

"Out of the great mass of facts which we are assembling we are discovering a divinity, a power which is the creator of all things. We are passing from a religion of cults, custom, and tradition to one of rationality. By virtue of the

powers given us we are building up a religion and a standard of morality which are not imposed upon us from without, but are built up on the basis of reason from within.

"Youth is demanding a dynamic religion in place of a static one with which it cannot reconcile itself. We are after a means of concretely expressing our religion, instead of bickering over creeds."

Here is an admirable statement of the change overtaking religious thought. What multitudes feel more or less vaguely but find themselves unable to formulate in definite language, has here found clear expression. These are the words of a pioneer of the new day.

The inner law of which we have spoken functions as conscience and intuition and manifests as character. Now if we knew the detailed processes by which these functions came into being and operate, it is evident that we would be in a position to speed up those processes and hasten development. We could then begin to work consciously and consistently with the great plan.

The writing of that law in our hearts is not a mere figure of speech; it has a physical and psychological basis and is a scientific process capable of definition and analysis. This process is clearly detailed in works of occult science. Drawing now on Max Heindel's "*Rosicrucian Cosmo-Conception*" to which we have already made reference, we learn the following facts relative to the subject in hand: A record of every thought, feeling, and act of our lives is impressed, through the medium of the breath, upon the reflecting ether of our vital or etheric body. This record constitutes our "Book of Life," according to which we shall in the end be judged—the "Book of Remembrance" of Malachi. It is the subconscious record of the modern psychologists. At death this record un-reels, and we discover that there is truly nothing hidden that shall not be revealed. It etches itself into our next higher or subtler vehicle that we call the desire or emotional body.

Following the completion of the post-mortem panoramic record, which lasts for about three days after death, the etheric body collapses and we begin to function in the desire body. The vibratory forces of the Desire World then begin to play into this record, which though present throughout the whole life was immune from such action because insulated by the physical body. These forces may be likened to the needle applied to the revolving phonograph record which brings out the music true to the impression as originally recorded upon it. If this original record is one of discord, we are jarred and pained, whereas if it is one of harmony it gives us happiness and satisfaction accordingly.

The painful experiences belong to purgatory, the joyful ones to the Heaven World. That which has caused suffering leaves its mark, and in a future life acts as a deterrent to repetition of those acts that caused suffering in the last. This is conscience, and the conscience which we now possess had its beginning in our very first human life when we learned the results following actions both during earth life and after it, when in the inner worlds we passed through the purging process on the lower levels and the joyous assimilative process on the higher. The joy from the good done in the past life always results in a stronger incentive to repeat similar good in the next. Thus we build from life to life this conscience, this inner knowing, this law within, until it is so clear that we no longer need ask another for guidance, for we have the knowledge within. We know we know, and we know why we know. By this process is conscience developed in everyone, whether the individual is aware of it or not. There is no escaping its operations.

But we have received some definite information that enables us to speed up that process. A retrospective exercise at the end of each day will work toward this end. By this means we can accomplish daily a large part of that which the

average individual reserves for the interim between each earth life and rebirth. We take advantage of the same law on its smaller cycle, making each day correspond to a life, and each night correspond to the interval between lives. We review the happenings of the day in reverse order, giving particular thought to the moral aspects involved. "From last to first we examine all—what's done, what's left undone," in the words of Pythagoras, "then blame what is wrong; in what is right rejoice."

Alfred Noyes, in a recently published poem, has beautifully phrased the same thought. It reads thus:

"Close not thine eyes in sleep
Till thou hast searched thy memories of
the day,
Graved in thy heart the vow thou didst
not keep
And called each wandering thought back
to the way."

By faithfully performing this exercise, we take time by the forelock and accomplish here and now that which could otherwise be gained only in the course of a series of lives.

To accomplish their purpose these retrospections must needs be more than a feeble review of mere events. "At that time," writes Max Heindel, "we are the sacrificial animals lying upon the altar of burnt offerings, and unless we can feel in our hearts the divinely enkindled fire of remorse burn to the very marrow of our bones because of our wrongdoings during the day, we are not accomplishing anything." We are at this time sacrificing the lower to the higher. It hurts, as does salt when rubbed into an open wound. This was indicated in the sacrifices prescribed under the previous Dispensation, when the flesh, representative of carnal man, which was to be offered up to Jehovah was first rubbed with salt and then consumed by a fire from above.

Under this same Old Dispensation, criminals were permitted to flee to sanctuary. We have a similar privilege; it is embodied in the retrospective exer-

cise, for in this we too can flee to living judgment and obtain sanctuary from the Law of Cause and Effect. We are reminded that a knowledge of this law is perhaps the most important esoteric information that is being given to the world today.

What now of intuition? If conscience is a knowing within, intuition is the tuition or teaching from within. If we may further differentiate between conscience and intuition, it would perhaps be correct to say that the former is acquired knowledge of the spirit, whereas the latter is the increasing ability of the mind to receive directly and correctly interpret the wisdom given to it by the spirit self, i.e., the threefold ego, the permanent individuality, which in its higher realm is in constant touch with cosmic wisdom, and always knows what is good. Its mode of communication with the personality is to flash its message, radio fashion, into the brain where the conscious mind receives it as the intuitive impulse, the first impression. This instantaneous message is always true because it comes direct from the realms

where all wisdom is. The oftener we recognize it and respond to its dictates, the oftener and clearer will it function to our eternal welfare.

Thus do we bridge the gap between the rational and the intuitional, the lower and the higher, the human and the divine. Then does the Father in Heaven—the ego—become our pilot, and his law is ever before us, written clearly in our own hearts. Then will the spirit of truth have become incarnate. And this spirit, says the Christ, shall guide us into all truth.

The Rosicrucian Philosophy aims to assist us in the attainment of first-hand knowledge, to reach a condition where we may walk in the light as God is in the light, and thus have fellowship one with another. We shall then no longer be dependent on the written words of the Scriptures for, in the words of Paul, we shall ourselves be an "epistle of Christ"—an epistle, "written not with ink, but with the spirit of the Living God: not on tables of stone, but on the tables that are hearts of flesh." The Law will then have been written within.

When the Dead Walked Again

BY JOSEPHINE D. OPDYKE

(Concluded)

"IT'S THE best manifestation I've had yet," she said. "He always whistled that love call to me on his way back through the woods after a day with the timber cutters."

"But Jean," I began, "it *can't* be Jim. How can you think so? It's probably some strange night bird or—"

"My dear," she said, with a patient smile, "no one in the world but Jim ever whistled just that way. It's his special, private signal to me. Besides, I felt him near."

Within half an hour after we reached the house she was sleeping as sweetly as

a babe while I remained excitedly awake until dawn.

It was late that day, just before her "gloaming hour," that Jean unlocked the door to Jim's room and beckoned me to enter with her. She had allowed nothing to be disturbed, she said. It must be kept just as he left it.

It was a regular man's room. Strung around the walls in profusion were guns, knives, and trophies of the hunt, mounted birds and bobcats and other specimens of our Canadian forests, for Jim, it seemed, had been as much sportsman as lumberman and farmer.

On a clothes-tree in a corner of the

room was carelessly hung a well worn sport suit of English tweed; knickers, jacket, and cap. From these arose a not unpleasant odor of tobacco smoke. On the floor at the foot of the clothes-tree was a pair of men's heavy tramping boots.

Jean lovingly caressed the garments, flung her arms about them as they hung there, pressed her face into the rough cloth and murmured: "You're coming back to me aren't you, Jim?"

For several days after this she was quiet and thoughtful and spent a great deal of time by the window which commanded a view of the orchard and the woods beyond. Always during the hour between daylight and darkness she would sit quietly before the fire gazing into the flames.

She received no callers; conversation bored her. She would allow nothing to disturb her train of thought and she would talk of little but the thing nearest her heart.

"Anna," she asked, one day, "have you ever been interested in metaphysics, or even psychology?"

"I am afraid not," I told her. "I'm only a hard-working person, you know, anxious to accumulate the material things of life. I've had little time for the immaterial."

"Your attitude is wrong, though," she said, "for the 'immaterial' is the real, living substance, while this concrete world that we see and feel through our bodies is the shadow. With the mind and the spirit all things are possible."

"But you cannot call back the dead," I argued.

"Why not? When the rose bush blooms and dies and blooms again, when all nature renews herself, why may not mortals do the same? Is there proof anywhere that it has never happened? Oh, I tell you," she declared, "the veil will be torn aside some day; the gap will be bridged, and thus those of this world will communicate naturally and as a matter of course with those on the other side."

It was only two nights after this conversation that the unbelievable thing occurred.

Her "gloaming time" had lasted longer than usual that evening. She had sat motionless and, it seemed, breathless for so long that I became a bit anxious about her. But at last, with a happy little sigh, she stood up and turned on the lights.

"Do you know," she said, as I came toward her, "I felt Jim's presence very near just now, closer than ever before. He stood at my shoulder and patted my cheek in his old affectionate way. Oh, I'm bringing him back, Anna, I know it!"

When we retired that night she was pale and tired and dropped almost at once into a deep, quiet sleep.

This was at about ten-thirty and although I passed into my own room and prepared for bed as usual, I resolved not to allow myself one moment's loss of consciousness for I experienced a peculiar sense of premonition. I lay down upon my bed from which, through the open door, I could see and hear any move that Jean might make. There had been a sudden stilling of the elements and this, after their constant unrest, served to increase my sense of something impending. I lay palpitant, staring wide-eyed into the darkness.

I never knew just how far advanced the night was when my alert, supersensitive ear caught the unmistakable sound of a sigh. It did not come from Jean but from the locked room on the opposite side of me.

I turned my head on the pillow and strained my gaze in that direction. Then, without a sound, the door opened wide. There was no one to be seen but suddenly with the opening of that door there came from all around a breath, rarified, thin, and stimulating. For an instant I sensed a presence close beside me but, strangely enough, I felt no fear.

I tore my eyes from the black, gaping doorway and looked toward Jean's

room. At that moment Jean snapped on her bedside light and sat rigidly upright in her bed. She called in rapt tones:

"Jim, is that you?"

And then some inner sense seemed suddenly to have been awakened within me, a sense which I later learned was clair-audience, for Jim's answering voice seemed to say:

"Yes, Jean, it's I."

I listened breathlessly for her reply to this:

"Oh, Jim, at last!" from Jean.

"Yes," he said, "I've been trying to get to you, Jean, you've urged me so, but I must not remain. I—"

It was not a physical voice, there was no physical sound, yet I distinctly got the impression of words which conveyed to me definite meanings.

"Jim!" Jean cut in, her voice sharp, agonized, "you couldn't leave me again."

"I *must*"; the voice was gentle and firm. "But I have brought comfort for you, I've brought wee Sandy back. Dress yourself and follow me. I can show you the way."

Immediately she arose and began to dress and I in my room did likewise. Then mechanically, as one in a dream, I entered her room.

"If you're going out, Jean, may I go with you?"

She turned to the presence whom I could *feel* vitally:

"It's Anna Pearse, Jim; she is sincere and devoted; let her go with us."

My heart was bounding tumultuously yet I knew neither fear nor doubt. Jim Craig *had* come back from the spirit land. And with a clairvoyant vision which I had not known that I possessed I dimly *saw* him. He was wearing a tweed suit like the one I had seen hanging in his room and he held a cloth cap in his hand. His thick, reddish hair was a little tousled and a lock of it drooped down over one eye.

"I remember you, Anna," he said,

"and I'm happy you can be with Jean. She needs you. Come, bring wraps for the child and let us be gone."

I caught up the blanket from Jean's bed and with Jim leading the way we passed down the stairs and out into the starless, quiet night.

On through the orchard and woods we went and always just ahead of us stalked the dim but commanding figure of Jim Craig.

No one spoke, except once, when Jean inquired almost sobbingly: "Where is he, Jim, our boy?"

"Quite near now," the voice floated back, cheerfully.

At last we came to the edge of a clearing where stood a tiny, rude cabin of logs. A dim light gleamed through the one small window which was set in the top panel of the narrow door. Straight to this Jim led us, and we all three passed within.

The place was shabby, bare, and cold and as far as I could discern, untenanted. But almost at once, from the opposite corner of the room came a thin, wailing cry, which, to me, as nurse and to Jean, as mother, was poignantly familiar. We stepped quickly in that direction, and there, on a narrow cot, in the midst of a bundle of rags, lay a tiny babe.

With sharply drawn breath Jean bent forward and drawing back the coverings gazed with all her soul at the child.

"Bring the lamp, Anna," she ordered.

Automatically, I took the little lamp from over the door and held it above the cot.

"See!" she exclaimed. "Oh, God, I should know my baby among a thousand, but how came he to be born again?"

She gathered the small mite into her arms and we rolled it in the blanket I had brought, while Jim stood by silently, a slight smile on his face as he watched her.

"Jim," she asked, "may I keep him? He won't be spirited away?"

He looked past her and beckoning into the shadows commanded:

"Come forth, Jordan, and give your word."

Slowly, out of space, out of the dank air of the room, there appeared the form of a man, tall and gaunt. He moved toward Jean and the child and raised his right hand, for a moment, in the attitude of one taking an oath. Then slowly he melted again into the dimness.

And in that moment of time we all distinctly saw that *on the right hand of the man the middle finger was missing.*

Jean looked at Jim inquiringly and asked:

"He killed you, Jim?"

"Yes; it's the old squatter," he said, motioning us to the door. "He will never trouble Craig Farm again."

And so we passed out leaving the little cabin, like a forlorn, grey ghost, standing lonely in the gloom.

I wanted to take the child from Jean but she clung to him passionately and refused to give him up. Then we started swiftly back through the woods, Jim, as before, leading the way. When we came within sight of the house, in the wan light of dawn, he turned and looked back at us, and raising his cap he blew a kiss to Jean.

"I must leave you now, dearest," he said.

"But Jim," she faltered trembling, "is this the last? Am I never to see you again?"

"Not on this side," he told her. "Your work lies here—happy work now, Jean—while mine is yonder."

"Jim, Jim," she cried, "how is it over there? Have you been happy?"

"Yes, Jean, happy and busy."

He waved his cap at us and was gone suddenly among the trees, as if he had never been.

When we reached the house I saw that Jean was in a state of terrible exhaustion. Giving the child into the hands of the awe-struck but wildly delighted old Meg, I administered to her such stimu-

lants as were necessary and busied myself with her until she fell into a deep sleep, in which she lay in oblivion for many hours.

The events of the night, when viewed by the wholesome light of day, seemed utterly preposterous. Was it optical illusion? But what of the child? As healthily hungry a little animal as I had ever handled, he lay kicking and screaming lustily during the process of his bath. I have never seen a more adorable, perfectly formed, normal child. Surely *he* was tangible enough, as evidence.

I remained with Jean Craig about three weeks longer. She gained in health and contentment rapidly and quickly assumed the role of an adoring young mother. Gradually she mourned less for Jim and began to live only for the child.

The events which I record took place twenty-one years ago. Since then I have spent many vacations in the little town among the hills and I never come away without visiting Jean up at the homestead. There have, necessarily, been many changes. Old Meg died long years ago, and Jed, uglier now than ever, has grown old in the service of the Craigs, especially of young Sandy whose faithful slave he has been from the first. With keen interest I have watched Sandy's progress from infancy to boyhood, through school days, and on to manhood and I have this to say: As he grows older he becomes more and more the living image of the two whose portraits hang above the mantel in the living room at the farm. However, I often wonder what became of the real mother who gave Jean's baby the physical body in which he now lives, and then left him in the house at the edge of the woods.

Blessed are they who have the gift of making friends, for it is one of God's best gifts. It involves many things, but above all the power of going out of one's self and seeing and appreciating whatever is noble and loving in another.—*Thomas Hughes.*

He Who Keeps the Faith

BY HERBERT J. W. LIPSETT

WITH THE expansion and growth of the spirit of altruism in the world, with the unfolding of the feeling of brotherhood and comradeship which bands together men and women in various enterprises, some commercial, some political, and some fraternal, we might be justified in reflecting upon the choice of the Brothers of the Rosicrucian Order in selecting a single individual from among the thousands of possible men and women through whom to introduce a new philosophy, instead of entrusting its promulgation to a group of individuals banded together for that purpose.

One would think that the more modern method, that of selecting a body of men and women, banding them together and apportioning them tasks according to their respective abilities, would have been a more satisfactory way of introducing a new teaching like the Rosicrucian Philosophy. But in following the history of man down through the ages we find that the greatest religions, the greatest philosophies, have been given out and taught by one individual; and the greatest stories ever told concern the life and work of some courageous and righteous soul, who, farsighted enough to see some great human need, or inspired from the great world of Life Spirit which speaks to us through the heart, oftentimes gave up home and comforts, and took up a life of toil and hardship that this great need of humanity might be supplied.

It has come to be a saying, a proverb, that this person or that person has been "called" to do a certain life work in the world. For instance, take the case of Max Heindel: He heard the call when he went to Europe in the fall of 1907, and upon his return to America he rewrote and published the *Rosicrucian Cosmo-*

Conception. In placing the Western Wisdom Teachings before the world the customary course was followed, that of selecting one individual to do a certain work, for which he was especially qualified.

When in our larger cities, out of their teeming thousands, we find there come to our meetings and study classes only a few sincere and earnest adherents, we are setting no precedent. Nature builds slowly but builds carefully. Let us rejoice that perhaps we are among the few who may be selected as the corner stones of a glorious future edifice.

Another instance of the call to service being heard is that of the founder of the Salvation Army. William Booth heard the call when he went into the slums of old London, into the Whitechapel district, with a drum and tambourines; and today there is no slum in any civilized city of the world where the Salvation Army does not go on its errands of mercy.

The Red Cross was the outcome of the life and personality of Florence Nightingale. She heard the call when she left a comfortable and happy home to go to the Crimea, and brought comfort and cheer to the wounded and dying in that bitter winter campaign in which the hospital equipment and supplies were so inadequate. Today the organization of the Red Cross stands prepared to send supplies, nurses, and doctors at a moment's notice to almost any part of the world, should the need arise.

Abraham Lincoln heard the call to give freedom to the slaves in the United States. Perhaps he first caught the vision of his work when he stood in the slave market in New Orleans, and saw a slave girl separated from her relatives and sold to the highest bidder.

John Wesley saw the need and heard

the call when he traveled on horseback throughout England and preached as many as fifteen sermons in a week in the open air, in the fields and meadows and in the market places, because he felt that in this way he could better reach the common man and woman who at that time knew little or nothing of religious life. The Methodist Church is today John Wesley's monument.

Martin Luther heard the call when he defied the Papal authority and gave to the world the Reformation.

Peter the Hermit, a man without money or influence, with nothing but a tongue of fire, and filled with fanatic zeal, aroused the nations of western Europe as no man has ever done before or since. Clad in a monk's robe, by his eloquence he aroused men and women to deeds of self-sacrifice, and the influence of the crusades, in the first of which he had a prominent part, is felt to this day. Their impression has been left even on our English language.

The inauguration of the Christian religion centers about the life and personality of Jesus, the Christ. It is peculiar that He chose only twelve disciples. Could He not have chosen a larger number? Why did He not do so? Why did He not choose forty-eight, or one hundred? Why not a legion of six thousand? And consider His choice; just humble fishermen of Galilee, and His charge to these men was to go out into the world and everywhere preach the gospel and heal the sick. And what are the results of the work of Christ Jesus? Listen to what a Hindu, Ghandi, once said, speaking to a vast gathering of his countrymen in Calcutta—a crowd estimated to contain fifteen thousand people: "The man to whom I owe most and to whom all India owes most is a man who never set foot in India, and the name of that man is Christ Jesus."

Among others two famous characters are described in the Bible. One is Saul, the king, the other is Saul, the disciple. Let us see how these two men heard the

call and kept the faith. Saul the king as a young man was in stature head and shoulders above the rest of the young men of Israel, an athlete and a goodly young man to look upon. He belonged to one of the smallest tribes of Israel, that of Benjamin, and to one of the least of the families of that tribe. Nevertheless, the prophet Samuel met him on the plains of Palestine as he was tending his father's herds and transmitted to him the call to be king over all Israel. But Saul the king had one weakness. The demon of jealousy in his nature was easily aroused, and it haunted his soul from the hour when, in a fit of jealous anger, he cast a javelin at David as the latter played before him upon his harp. How Saul the king kept the faith is shown by his visit to the witch of Endor, where he heard these words from Samuel, whose spirit was summoned by the witch: "Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy? And the Lord hath done to him, as he spake by me: for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbor, even to David: Because thou obeyedst not the voice of the Lord."

Centuries later, we find Saul, the disciple, in the early years of his life a persecutor of the new sect, the Christians, on his way to Damascus, breathing out threatening and slaughter against the disciples of the Christ. As he journeyed at midday, suddenly a light from heaven, above the brightness of the sun, shone round about him, and a voice spoke to him in the Hebrew tongue: "Rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee: delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness

of sins, and inheritance among them which are sanctified by faith that is in me."

We see Saul standing upon his feet, blinded, led by the hand and brought to Damascus, and for three days neither eating nor drinking nor seeing. We see a certain disciple named Ananias being directed to go into the street called Straight and inquire in the house of Judas for one called Saul. We see Ananias putting his hands on Saul, and immediately the blindness fell from his eyes as it had been scales, and he was baptized. We see him now preaching Christ in the synagogues, and confounding the Jews of Damascus. Toward the end of his career he writes of what perils he went through: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in

the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches."

Thus it was that this Saul (later called Paul) kept the faith. If today you went to Rome, you could visit an old Roman prison there, and the guide would take you into an old dungeon deep down, probably fifty feet, and show you the cell in which Paul was imprisoned during the second time that he waited to be brought before the Emperor Nero.

In the above examples we see a demonstration of the fact that usually one man, one great soul, is selected by the directing Forces behind the scenes to be the leader of and initiate each new world movement when the time strikes for its launching. And the manner of the giving out of the Rosicrucian Philosophy was but another illustration of that fact.

Esoteric Bible Studies

BY CORINNE S. DUNKLEE

TEXT

1. And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2. And he taught them many things by parables, and said unto them in his doctrine,

3. Hearken; Behold, there went out a sower to sow:

4. And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

5. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6. But when the sun was up, it was scorched; and because it had no root, it withered away.

7. And some fell among thorns, and the thorns grew up and choked it, and it yielded no fruit.

8. And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty and some a hundred,

9. And he said unto them, He that hath ears to hear, let him hear.

10. And when he was alone, they that were about him with the twelve asked of him the parable.

11. And He said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables.

—Mark 4:1-11.

INTERPRETATION

The word "parable" comes from two Greek words meaning *to throw beside*, or in other words, to make a comparison. Christ Jesus used parables freely in His teachings because their meanings were easily adapted to the varied nature of His audiences. A child could see the simplest truth as given by Him in this manner. The sick and sorrowing received comfort and consolation from Him, while those who were ready for the esotericism of His teachings (for every saying of the Master contains a hidden truth) found there many pearls of wisdom. The time of this parable of the sower was in the second year of His ministry. It was given upon the shores of the Sea of Galilee, probably at Capernaum. On account of the great multitude attracted by His words and the hundreds of those who were seeking to be healed, He was compelled to get into a boat and set out upon the sea in order to be far enough removed from the crowds surging about Him to be able to speak to them.

In this parable the seed represents the great power of Truth that is always waiting for humanity to receive it—that Truth which is the corner stone of the Temple of Evolution—the Truth which as yet the majority of the people reject. The sower represents those who give out spiritual Truth. "As he sowed, some fell by the wayside, and the fowls of the air came and devoured it up." Here the Master was drawing a picture of the

emotionally inconstant type of person, the one who receives spiritual truth with avidity, who is particularly lavish with promises and enthusiastic to meet the hardest tests that the spiritual life can give. With the coming of these tests, however (for they must always come), the enthusiasm wanes. Perhaps it is the call of the world that is heard. Frequently it is another school of thought offering what appears to be a more attractive or in many cases a quicker method of development; and so this type of person flits from one thing to another, always seeking, never finding, never building a foundation anywhere. For him the seed of truth has in this life indeed fallen by the wayside and the birds of the air have come and devoured it.

"And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: but when the sun was up, it was scorched; and because it had no root, it withered away." The Master was here showing the type of person who is entirely mental, the one whose heart is not yet awakened. This person can give an excellent discourse on the meaning of religion and the living of the spiritual life, can perhaps quote accurately passages of philosophy upon the subject, and has memorized many chapters from the Bible verbatim. But when put to the actual task of living the life, when the opportunity comes to really give up self in the service of others, this type of person is always found wanting. It is the one on the love path who serves, it is love that teaches one to live the selfless life. The purely mental person can tell others how to live the life that leads to Christ, *but it is only the one who has learned to love purely and unselfishly who attains unto this goal himself.*

"And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit." The thorns represent the lower desire nature. Since that far-off Atlantean time when the link of mind was first given to infant

humanity and this mind coalesced with the desire body, the power of the desire nature has been the most fruitful source of evil in the world. The great Master of occult wisdom knowing this gave a lesson to His disciples and preached a sermon to the multitudes in which He mentioned the direful influence upon man of the wrong use of the creative force within him. Here we find His statement that the misuse of this force causes a life to yield no fruit. The fruit is the perfection of the tree and fruit trees are the most advanced life of the plant kingdom. It is the power of the purified desire nature that causes man to become the perfected fruit of our scheme of evolution. This great truth which is so little understood at the present time will be the fundamental teaching of the Aquarian religion. What is now taught as esoteric will then be shouted from the housetops. Christ Jesus more than two thousand years ago made this spiritual fact the central keynote of His every message to humanity.

“And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty and some a hundred.” The good ground represents the planting of the powers of the head and heart and is the ideal of attainment for those who seek to know the mysteries of the kingdom of God. It is this attainment *alone* which yielded fruit growing up and increasing. Some brought forth thirty fold, some sixty, and some one hundred fold. This is in accordance with the capability and the capacity of the individual. There are some who have earned a wider sphere of usefulness than others. However, the great law of God’s love is meted out in exact proportion to man’s earning ability. The thirty, sixty, or a hundred fold depends entirely upon the person individually. This parable holds a deep mystic meaning for the meditation of the esoteric student and therefore the Master said, “He that hath ears to hear, let him hear.”

Four Dreams of Man

Life is an empty game—a throwing of the dice—

A bubble wind-swept on the sea of chance:

Mere plaything in the grip of virtue or of vice;

A senseless circumstance—

So VOLTAIRE dreamed.

Life is a game of chess—a bitter, hard-fought game,

The devil and man each fighting for his king;

Castles and pawns but creatures of a name,

The checkmate crowning everything—

So HUXLEY dreamed.

Life is a thing divine—a strange, mysterious force,

“A stream of tendency, not of ourselves.”

A star, due westward in its course,

“Moving toward righteousness—”

So ARNOLD dreamed.

Life is the gift of God, His spirit breathed in man;

Immortal as Himself—the reflex of His light;

The living evolution of His plan

Till faith is merged in sight—

So JESUS dreamed.

—Selected.

Do It Right

When we build, let us think that we build forever. Let it not be for present use alone. Let it be such work as our descendants will thank us for. And let us think, as we lay stone on stone, that a time is to come when those stones will be held sacred because our hands have touched them, and that men will say as they look upon the labor and wrought substance of them, “See, this our fathers did for us.”

—John Ruskin.

Worth-While News

In this Department we give up-to-date news of an interesting character on scientific and sociological subjects, together with brief comments.

The Spread of Rosicrucianism

Whether we like the idea or not, the secret temporal influence which the Jesuits exercised in mediaeval Europe is passing in America rapidly to the Rosicrucians. And the Rosicrucians, although Christians, are against the shedding of blood. It might be surprising to some to know that practically every hamlet or rural locality in North America has a Rosicrucian lodge, study class or group of two or three who have somehow contacted the mystical doctrines of the Rosy Cross.

Even the laity of the Roman Catholic Church is being invaded by Rosicrucianism. And not only, as one might reasonably expect, are there Italian Catholic Rosicrucians but there are Irish Catholic Rosicrucians.

Rosicrucianism working from the mystical side, Pentecostalism working from the emotional side, are wreaking many times the havoc on Romanism that the combined efforts of atheism, Christian Science, Seventh Day Adventism, and John Roach Straton are accomplishing.—*New Thought Index.*

From the above clipping we note that Rosicrucianism is working its way into the ranks of Catholicism, which has been considered an impregnable fortress of medieval religious thought. The ranks of Catholicism are recruited from the Sons of Seth; whereas those of its contemporary, Freemasonry, are recruited from the Sons of Cain. Rosicrucianism is esoteric Freemasonry. The Sons of Seth are following the path of faith, faith in spiritual authority and its dictates, whereas the Sons of Cain are following the path of knowledge and believe in working out their spiritual salvation through their own efforts, the guidance from above coming in the form of advice and instruction rather than dictates.

In the nature of things the Sons of Cain represent the stronger, more virile and developed element of the human race; the Sons of Seth are the weaker ones who must be directed and guided and even coerced to make their salvation, that is, their progress in evolution, assured. Among those who are in the Catholic church, however, there are some who are not fundamentally Sons of Seth; they are temporarily sojourning along the path of faith, and it represents only a temporary phase in their development. Basically their nature is such that they are capable of following the more strenuous path of knowledge. This explains why Rosicrucianism, which represents the path of knowledge, is finding its way into the ranks of Catholicism.

A Practical Dream

"The harbor patrol of the United States Customs Service, relied upon a dream yesterday, and it came true. It was a dream of John McGill, Deputy Surveyor of Customs, who is in charge of the patrol.

"You see, it's a family trait," he explained. "Most of my ancestors have had this psychic power. The McGills dream things about the sea before they happen."

"Mr. McGill said that he saw in his dream the fishing smack South Carolina being loaded with liquor in a fog at sea. The liquor was packed in the hold, he said, and covered with fish. Then Mr. McGill awoke.

"He hurried to his office with the stuff of dreams still whirling in his subconscious mind, summoned a squad of nine men and gave them the clues. The ship would be called something like South Carolina, he told them, and the liquor was to be found hidden under tons of fish. The men did not question why, or reason, but set out immediately in a patrol boat, for, as it was revealed later, they had seen McGill's dreams come true before.

"At 10 o'clock Mr. McGill received the first bulletin from the squad. They had found a fishing smack named Caroline at dock at Fulton Fish Market, they said.

"That must be the one I dreamed about," said Mr. McGill to his squad commander. 'Search it thoroughly.'

An hour later the second report came from the searchers.

"There seems to be nothing but fish on board," the squad commander said. 'We've unloaded five tons of fish.'

"Dig deeper," instructed Mr. McGill after a moment's hesitation. 'I'll take full responsibility.'

"The next word from the searchers was congratulatory. They had found the liquor. It consisted of 2,000 bags of rye, each bag containing twelve bottles."

The incident reported above shows that dreams are often prophetic, although the majority of them have little or no significance. When one is out of his body in sleep, his consciousness at that time being focused in the Desire World, he may if he is sufficiently awakened on that plane notice the invisible counterpart of events which are about to happen or the invisible counterpart of certain conditions in the physical world. If on awakening he brings the remembrance of these through into his waking consciousness, he finds that the dream was a true one and gave true information. Of such dreams there are a great many authenticated cases.

Censorship in Ireland

"Ireland has adopted the weapon of strict censorship against immorality in newspapers and literature.

"The bill creating the censorship board also bans publication of any divorce action details calculated to injure public morals. The minister of justice in the end is the judge of what injures public morals, as he has the option of enforcing the board's findings.

"The bill aims at prohibiting all publications advocating the use of contraceptives and all advertisements relating to social disease. It imitates the recent English legislation prohibiting detailed reports of divorce proceedings and extends the prohibition to the publication of any improper details in any kind of judicial proceedings.

"Strong powers of search are given to the police for the discovery of prohibited publications. All publications which are 'indecent' are to be prohibited, and the word 'indecent' is construed as including 'calculated to suggest or incite to immorality

or in any other way to corrupt or deprave.'

"The machinery of prohibition is novel. It is proposed to 'recognize' certain associations or groups of people. The recognized associations will report to the minister of justice that certain papers and publications are in their opinion indecent. The minister will refer these reports to a censorship board of five members appointed by himself. If four out of the five agree that the complaint is justified the minister can by order prohibit any publication. A register of prohibited publications will be kept, and the fact that the name of any paper appears on that register is to be conclusive proof against the keeper or seller of the publication, who becomes at once liable to a fine of \$250 or six months' imprisonment or both."

The censorship bill before the Irish Dail, which it is reported will undoubtedly be passed, provides quite radical measures to censor newspapers and literature of all kinds in the interest of morality. The banning of news regarding divorce actions and birth control are special features of the act. This act brings up the eternal question as to whether or not people shall be censored. It is a difficult question. The fallibility of human wisdom is an important factor in it. What one group of persons may regard as highly detrimental to the community may be regarded by another equally cultured and developed group as desirable.

Basically, however, this is a universe of law and in the fundamental scheme of things law has been given to humanity as a means of maintaining order and curbing evil. In proof of this contention we have the laws of nature and those of rebirth and consequence, laws which cannot be violated with impunity, and the effects of which cannot be side-stepped. Censorship is an endeavor to invoke law for the avoidance of certain forms of evil. As to whether it is good or bad depends upon the wisdom brought to it in devising its details and administering them. The censorship of newspapers and magazines is a rather bold move, but if newspaper and magazine publishers violate the dictates of decency, censorship is the only alternative.

Question Department

Questions from our readers on occult philosophy or mysticism are answered here as space permits. Inquirers should look for questions similar to their own, for we often combine two or more of the same character and answer them as one. Once each month the questions not answered here are answered by letter.

BY KITTIE S. COWEN

Leaving and Reentering the Physical Body

Question:

Is it possible for the spirit to leave its body at will, perform healing services for others, and then return and reenter the body when it so desires?

Answer:

Yes, it is quite possible for the spirit to learn how to leave the physical body consciously, and when it so desires return and reenter it. However, in most cases it takes a long term of training and right living in order to do this. It is also possible for those who are living the higher life to leave their bodies at night and go to those who are ill and work with them, restoring harmony to their vehicles. When the vital body has been restored to normalcy it automatically brings health to the physical body.

The cause of physical disease in the first place is the discord produced by the inharmonious action of the ego while functioning in the physical body, which discord reacts upon the sense centers and vibratory rate of the vital body, lowering its vibration and throwing its centers out of position thus preventing them from receiving enough of the solar force which keeps the physical body in health.

The Spirit of Man, the "I Am"

Question:

I should like to know how the spirit looks to the physical eye before it enters

its material body. Can you give me some idea relative to this?

Answer:

The spirit of man, the "I am," is not visible to the physical eye. To the highly developed clairvoyant it appears as a point of light; a mathematical point, that is to say, it has no dimensions. This point vibrates at an enormously high rate, and he who can perceive it will find that it has not a simple, single rate of vibration but that there are three different rates, and that while the light is of a whiteness of inconceivable brilliancy to the first glance it is found upon closer investigation to contain in faint shades what might be called the germs of the three primary colors, blue, yellow, and red.

During the time that the spirit is making its descent from the Third Heaven to the physical world, it gathers the material for its mental, desire, and vital bodies. The thought and desire stuff it arranges in the shape of a bell with the seed atoms inside and at the top. A part of the material of which the bell is composed flows out behind it in a trailing streamer of light. It is for this reason that the reincarnating ego is said to resemble a comet in appearance. After the spirit has taken on its bell-shaped sheaths it does not require as high a grade of clairvoyant sight to perceive it.

Probationers not under Influence of Spirit Guides.

Question:

I am told by a student of the Rosicrucian Fellowship that when one becomes

a Probationer in your school he is given a guide and certain protection on the invisible planes. I should like to know whether this is true.

Answer:

The Rosicrucian Probationers are not placed under the direction of guides. They are taught to become positive and self-reliant and to depend upon their own efforts at all times. However, they do receive a certain amount of protection in order that their development may progress along perfectly safe lines; and if they are faithful in the performance of their work on the visible plane, then while out of their dense bodies at night functioning in the invisible worlds they receive class instruction under the direction of the Elder Brothers.

Our Parent Sun

Question:

Do the forces working through the light ether emanate from the sun? The "Cosmo-Conception" twice mentions the influences of the sun in the circulation of the plant juices and in the depositing of color. Is that why it is called light ether? I should also like to understand more definitely just what is meant by the positive and negative poles of the ether.

Answer:

The sun is threefold in its nature, spiritual, central, and physical. The threefold sun contains all there IS and is the vehicle of God. Therefore, all that is, no matter by what name we may call it, is God, or sun, manifesting at varying rates of vibration. All ethers and all forces working through the ethers are emanations from the sun.

In all life there is energy, and energy may be either dynamic (positive) or static (negative). Evolution consists in arousing this static energy into action and then resolving it back into inaction. Ether is the medium through which the life forces work. The dynamic energy working through one pole is called positive, and the static energy expressing

itself through another pole is called negative. In electricity the positive pole is a center whence flows a positive electrical force, while the negative pole is a center to which this force flows. The sun is the source of all light, and the light ether is the particular medium through which its rays are transmitted to all parts of the solar system. Hence the name "light ether." The color of the light ether is a dazzling white, similar to the color of the arc light.

Why the Mystic Mason Faces the West
Question:

Why does the mystic Mason find himself with face set toward the West and why was the Holy of Holies in the western part of the Tabernacle in the Wilderness?

Answer:

The wave of evolutionary progress moves ever from the east to the west. Thousands of years ago such a great wave started in China, progressed westward through Europe and has now reached the western coast of America preparatory to making a leap across the Pacific Ocean. Therefore, if one is progressing in his evolution, figuratively speaking his face is turned toward the west since the wave of progress is moving in that direction. The Holy of Holies was located in the west part of the Temple for the same reason—to denote progression in evolution. Esoteric temples in general are built with the opening toward the east so that the progress through them will be toward the west.

The Size of Our Family Tree.

Question:

I should like to know how many egos there are in our life wave and how many of them are evolving on our planet.

Answer:

There are about sixty billions of egos in our life wave and something like six billions are evolving on the earth globe.

*Evolution versus Materialism**Question:*

The world today is filled with unrest. Rank materialism is flourishing in our schools, our clubs, our homes—in fact, almost everywhere. A few people are seeking for the truth but the masses seem to be pleasure-mad. When and how is this state of affairs going to end?

Answer:

Evolution is the process whereby that which is contained in something in potentiality, is eventually developed into a matured actuality, be that something mineral, plant, animal, or man. Evolutionary progress is slow but it is sure for the reason that it is based on cosmic law and therefore cannot fail.

There was a time in the development of humanity when its future progress depended on its individual members learning the lessons connected with the material universe. In order to accomplish this, the human family was for a time deprived of the knowledge of its spiritual origin and the spiritual worlds. It was not expected, however, by those directing our evolution, that their charges would become enmeshed in materiality to the extent that they have. If the present materialistic tendency is carried too far, it will not only prevent evolutionary progress but it is possible for it to bring about great social cataclysms and appalling continental devastation. It was to counteract these impending disasters that the Western Wisdom Teaching was given to the world during the present century.

Specific instruction is given in this teaching in the development of spiritual sight and the attainment of spiritual knowledge and sooner or later its tenets must be accepted by humanity, but in the meantime it is possible for grave disasters to overtake many of the human family.

There is, however, considerable hope to be found in this present unrest. Many people are discovering that material possessions are not satisfying and this

knowledge is causing them to seek elsewhere for satisfaction; and in so doing they are discovering facts which are re-awakening their spiritual consciousness and developing their spiritual sight.

When the reign of materiality will end depends upon how soon humanity learns the lessons which it contains.

*Overcoming Negative Influences**Question:*

There is something that gets the best of me at critical moments and makes me fail. A number of years ago mental voices started to come to me. One night I saw on the footboard of the bed two shapes like big monkeys with spade-shaped tails, great peaked heads, and strange sharp ears. When I moved they gave a great yell and flew out of the window. What does this all mean?

Answer:

It is probable that you are mediumistic to some extent. When one is mediumistic, his finer vehicles have become sensitive to the vibrations from the invisible planes, and he easily gets into contact with those planes and perhaps sees some of the entities which live there. If he is of a negative mental type, these entities may gradually acquire a certain degree of control over him. The fact that you seem to come under the domination of some force which at the critical moment causes you to fail would indicate that a negative spiritual force from the other side may be putting suggestions into your mind which are false. All phenomena of this sort are negative and due to not using the will to control one's various vehicles. The solution is evident. Start to become positive in all of your thinking, in all of your desires, and in all of your acts. This will automatically compel you to use your will, which will thus be built up. Gradually the finer vehicles, the mind, desire body, and vital body, will become positive and thereby form an unyielding barrier to negative influences.

The Astral Ray

The Rosicrucian Conception of Astrology

Astrology is a phase of the Mystic Religion, as sublime as the stars with which it deals and not to be confused with fortune telling. As the tides are measured by the motion of sun and moon, so also are the eventualities of life measured by the circling stars, which may therefore be called the "Clock of Destiny." A knowledge of their import is an immense power, for to the competent astrologer a horoscope reveals every secret of life.

The laws of Rebirth and Consequence work in harmony with the stars, so that a child is *born at the time when the positions of the bodies in the solar system will give the conditions necessary for its experience and advancement in the school of life.*

To the medical man astrology is invaluable in diagnosing disease and prescribing a remedy, for it reveals the hidden cause of all ailments.

If you are a parent, the horoscope will aid you in detecting the evil latent in your child and teach you how to apply the ounce of prevention. It will show you the good points also, that you may assist the soul entrusted to your care in becoming a better man or woman.

The message of the marching orbs is so important that you cannot afford to remain in ignorance of it.

Astrological Views at Random

BY BESSIE BOYLE CAMPBELL

THE REASON all the world loves a lover is that the one in love is responding to the attractive, lovable Venus vibrations during that time, and his thoughts are centered on the beloved, walking in a light which warms and sweetens all that come in contact with its radiations. Venus is the planet through which God focuses His love: "Happiness was born a twin." "The sensing of another's need and making it one's own betokens the incipency of omniscience." In Dr. Frank Crane's words, "The greatest thing that anyone can learn as regards his personal happiness is that it is not a thing, but a relation between two things."

Attraction between the sexes is shown in one's horoscope by aspects of the moon, Venus, Mars, and Uranus and the sign Leo. We must cultivate love through personal contacts. Emerson wrote, "Every new love brings an influx of Divinity into the mind. No one can anticipate correctly the new joys that a new love may unlock for one."

We are told that we are on the road to becoming gods, who love without cessation. Venus rules money, music, and love. However, a person may have Venus in the second house and be fortunate in money matters, while a so-called malefic in the seventh house would make him unfortunate in marriage. We noticed one evening when Venus was transiting trine to Mars that every house we passed as we walked down town contained a radio playing and we also noticed that when Venus was transiting in conjunction with Uranus we had especially enjoyable music over the radio. Stores owned by proprietors who are under the directions of Venus usually keep music going most of the time and this not only makes them much more successful, but also enables them to sell their stores when they want to do so. Emerson writes, "When I have attempted to join myself to others by services, it proved an intellectual trick, no more; but love people and they feel it and delight in you all the time." Many people seem to be

empty vessels incapable of giving out much love. This capacity is gained through a slow evolution of service and by controlling the energy we have accumulated throughout many lives. No wonder Emerson called the upper class the energetic class.

Astrology shows why many great men apparently exhibit poor judgment in their choice of wives—Socrates, for instance, whose judgment was so good in every other respect. It shows why youth is so radical and grows to be conservative; also that love may come and go at any age. At a glance a capable astrologer can see the secret sorrows written all through one person's life and no such indications in another's chart. We learn from this study that much of what appears to be our highest good will come to us when we are under favorable directions. If you will notice the years your progressed moon made a good aspect to Venus you will find that it indicated one of the happiest times in your life, as mine did when I was 17 years old. Then my progressed moon trined my radical Venus for three months, during which time I became engaged and was married. However, we have found that many people mistakenly marry when their progressed moon comes to a square of their Venus instead of a trine or other good aspect.

"Happiness is seldom found where it is sought." This statement is not as pessimistic as it seems, when we view it from the standpoint of an astrologer. When one seeks happiness he is usually unhappily responding to an adverse aspect of the moon to his Venus or Saturn. A friend of mine wished to go to the theatre one evening when the transiting moon was exactly square to her Saturn. I went with her but we found the only theatre in the town closed on account of the "flu" epidemic. At such times we were seeking selfishly, responding to the adverse influence of the planets.

Death does not transform us into angels over night. "No change of circumstance can repair a defect of char-

acter." The influence of the planets exercised over humanity brings us just what we deserve. We can attract no more. People who have many stars in fixed signs find that the routine of life seems to hold them at a standstill, though they are really progressing through it toward perfection as surely as the spring follows winter. The moving pictures are hurrying us in the development of compassion by showing us how our fellow beings live and suffer.

The hidden cause of sickness as well as the various problems of life can be seen in the horoscope. We can no more cure the ailment without removing the cause than a sore heel can get well in a tight shoe. A young lady came to me with the charts of two suitors. She could not decide which one she wished to marry. I was surprised to find both men had the same squares in their maps, showing they had the same faults, and their so-called malefics made the same squares to her stars. Similar aspects in a widow's chart showed that her first husband drank and the second took drugs; proving that one person after another comes into some people's lives to chisel off the same sharp corners of their characters.

A worried mother showed me her two daughters' horoscopes. The outstanding progressed aspect in one was Mars progressed square to the radical sun. The young girl said frankly she craved reckless excitement. The mother was advised to go with her daughter to places of amusement where she could find an outlet for her tremendous energy. The other daughter's progressed sun had come to a trine of Neptune, and she craved musicales and lectures, and received great inspiration from them, saying the vital thing to her was to get spiritual food. She also had the moon in good aspect to Jupiter and Saturn, indicating that she would get what she wanted when she wanted it.

At another time we were trying to find which planet was responsible for mental telepathy. At an hour when the

moon was in good aspect to my Neptune I opened "The Message of the Stars" at random and read that telepathic transmissions, intuition, and premonitions are ruled by Uranus and Aquarius.

Every vibration carries with it a certain intelligence. The harmony of the spheres is about our ears, whether we hear it or not. That we get energy from Mars anyone can prove for himself if he will watch the transits of this planet to his radical horoscope for one year. One who has Mars powerfully placed realizes that it is a lifelong struggle to overcome temper, criticalness, or sensuality. According to Max Heindel, the Lucifer spirits often urge us to perform evil acts in order that they may revel in the intensity of our feeling, which results in our temporary undoing. "Take what thou wilt but pay the price." Certain kinds of contagious diseases are manifestations of the Martian ray.

Mars in Aries when afflicted often causes sunstroke. A student who has investigated thousands of accidents found Mars by transit in adverse aspect in every case when the accident occurred. Heat is generated in human beings by the combustion of iron and oxygen in the blood. Max Heindel says that the Lucifer spirits infused iron into the blood so that the spirit might become capable of evolving individuality. Without iron, which exists in the haemoglobin, there could be no oxygenation and no heat. Mars as a focus for the latent solar life stimulates desire. The rays of the sun focused upon us by the martial Lucifer spirits give us dynamic energy and are the source of most of the activity in the world.

You will agree with me that we seem to be provided with special temptations throughout most of our lives, and that they knock at the door at our weakest moment. Persons with an afflicted Mars and Saturn should often repeat, "The only tragedy is to grow hard-hearted," and "The only real failure is ceasing to try." The tempter will be our partner

if we have Neptune afflicted in the seventh house. If Neptune is in the twelfth house in adverse aspect the temptation will come from spirit controls who often urge one to commit suicide. Mars well aspected in the chart makes one feel the joy of living.

A great field is open to the investigator when we realize that, as Shakespeare says, by "figuring the nature of the hour a man may prophesy with some near aim as to the main chance of things which in their seeds and weak beginnings lie entreated."

Students are now noticing that the transits of all planets are of more importance at the time of the new and full moons than at any other time of the month. Shakespeare writes: "Alack, our terrine moon is now eclipsed. It portends alone the fall of Antony." Students often ask me if the full moon has much effect on the events of life. A recent full moon fell in close aspect to the ascendants of three young people in my vicinity. One made a change of residence, one entered college, and the third was sick within a few days of it. I have noticed in doctors' maps when the new moon fell in evil configuration to their ascendant that they would lose the patient.

Arthur Brisbane wrote in a recent article, "If we believe that everything is mapped out for us, why struggle? If we believe that a man will die 'when his hour arrives' why pay attention to health, sensible living, or anything else?" We as astrologers believe most men have a certain time to die and that the principal events in one's life are mapped out. They are the effects of causes we ourselves set going in our past lives upon earth, but that does not prevent us from struggling for better conditions, a better fate. We struggle because free will and its twin endowment, intelligence, were given us so that we could go either backward or forward in evolution. Experience, however, has taught

us that every step backward is accompanied by pain. Thus we pay attention to health in order to keep out of a sick bed while we are alive here now, and are rewarded for our efforts in our next life with a finer personality and a keener mentality.

Brisbane further says: "Our fate is what we are ourselves. If a man is a fool he is a fool. Fate has not made him so." I would say he has made a fool's fate in that case by neglecting his opportunities and not exerting his will power in past lives, as well as in the present one.

George Washington said: "There is but one straight course and that is to seek truth and pursue it steadily." Ninety-nine per cent of the people who have studied astrology know that it embodies much truth. By its study we realize that we are our brother's keeper. Abraham Lincoln said: "It is the duty of every man to protect himself and those associated with him from accidents which may result in injury or death."

Brisbane states of Napoleon: "No one asks what became of his guiding star when Wellington beat him at Waterloo, and the British locked him up until he died. It was not fate that made him win his great battles or made him lose at Waterloo, but the fact that he only took ten minutes at his meals which ruined his digestion; and he was half asleep at the battle of Waterloo, and filled with indigestion and irresolution in Russia."

We might point out the fact that the stars were against him at that time, which was shown at his birth according to the rules of astrology—Saturn afflicted in his tenth house, indicating a fall in his career at a certain time; also that he lacked specific wisdom in regard to right eating, as indicated by Saturn in Cancer, the sign of the stomach.

Quoting from a well-known writer, "Biology and heredity prove the nonsense of Marcus Antonius' statement, 'Whatever may happen to thee it was prepared for thee from all eternity and

the implication of causes was from eternity, spinning the thread of thy being and of that which is incident to it.' " It seems to me that God who conceived the plan of our evolution must have been able to see how it would work out to the end of this manifestation or chapter in eternity. I would not like to limit the Creator with short-sightedness or attribute such a ridiculous injustice to the Deity as to think He would allow a spirit to be born in a crippled body, hopelessly diseased and blind, as in cases I have known, just because the mother of the child chose to marry a man with an incurable disease. One writer says, "What happens to you depends upon what you are, and what you are is settled by the wife selected by your father or the husband selected by your mother. At last we know who is to blame for the miseries of earth! According to this, it is not one's fate or destiny, not one's self, but rather one's father or mother, and their choice of marriage partner which is the determining factor. All hail the glory of heredity! We know, however, that we get entire justice out of the Law of Cause and Effect, and that the spirit born to pain, as in the instance previously referred to, deserved to come to diseased parents because of its own immoral living in past lives and that in such an environment it will learn certain needed lessons.

"Fate is a terrible dragon whose habits
I try to learn,
For to slay this beast and change my fate
is a thing for which I yearn.
So I've studied Nature's laws, learned
the nature of stars and moon—
How Saturn and Mars are evil, a truth
which you learn full soon.
Saturn's rays are obstructive and gloomy
and Mars' are quarrelsome and
cruel,
So find the time that the good stars rule,
to avoid some trouble or duel.
When Venus and Jupiter, planets benign,
are with Mercury, sun,
or Moon.

This is the time to speculate, to marry,
or get in tune.

But if you prefer to walk in the dark—
if for knowledge you have a
fear—

Just go your way, yet for all you know,
disaster may be near."

A discussion in a class of students recently ended in the conclusion that one's conscience was shown by the aspects in the horoscope. A chart which was read of the "Tiger of France," Georges Clemenceau, showed an unsuspected sun. He also had an adverse moon and Mars, but a wonderfully aspected Mercury. It was sextile to Mars, Saturn, and Jupiter and trine to Neptune. The Prince of Wales' map shows a well aspected sun indicating that he knows how to live joyously, and a strong, well-placed Mars indicates that he has learned how to preserve his fast-flowing vigor, which is the greatest assistance to good health.

When the progressed moon falls trine to your Saturn you will be able to accomplish something that you have wanted to do for a long time; also when Jupiter transits your benefics. A person I know with a strong Mercury often quotes, "Happiness must be a pleasure of the mind and we may trust it only when it comes from the pursuit or capture of truth." (Aristotle). A judge with a strongly aspected sun writes: "God is a fire, always glowing and never failing—His love purifies the heart and enlightens the understanding." Max Heindel had a powerful Neptune and had that "true spiritual vision that sweeps the Universe and sees things in their right proportion."

If you were born in this life with a strong will, an optimistic mind, most of your karmic debts paid, and with a great love for humanity and the ability to overcome your faults and add to your virtues, you may possibly hope for Initiation in this life. Max Heindel wrote: "No progress in attainment of positive clairvoyance can be made until

the aspirant feels a holy and unselfish desire to help humanity." Our expansion of consciousness in itself is a reward for this struggle of evolution, apparently imposed upon us by the stars. In time, we shall all be in tune with the Infinite, and then we shall consciously *will* to follow the law of love.

Correspondence Courses

ROSICRUCIAN PHILOSOPHY

We have a number of correspondence courses adapted to different grades of students. First, there is the PRELIMINARY "COSMO" COURSE, using the *Rosicrucian Cosmo-Conception* as textbook. This course includes twelve lessons designed to give the beginning student a general idea of the Rosicrucian Philosophy. The completion of this course automatically admits one to the REGULAR STUDENT COURSE, which consists of a monthly lesson and letter by Mrs. Max Heindel devoted to the practical aspects of the Philosophy. Being on the Regular Student list alone constitutes membership in the Rosicrucian Fellowship. In addition we have a Supplementary Philosophy Course, which goes into the more intricate details of the Philosophy. This course is open to any student who has completed the Preliminary Course.

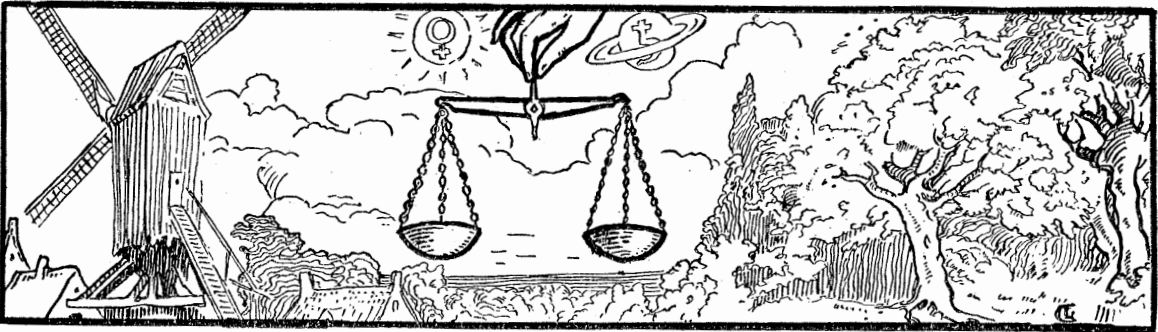
ASTROLOGY

We have two correspondence courses in Astrology, one for beginners, consisting of twenty-six lessons, and one of twelve lessons for advanced students. These courses teach the value of Astrology in the analysis of character, and since character is destiny, it enables one to predict destiny within certain limits.

These lessons are not sold; *the Rosicrucian teachings are free*. But the expenses incidental to their production and distribution are met by freewill offerings. For further information address,

*The Rosicrucian Fellowship,
Oceanside, California.*

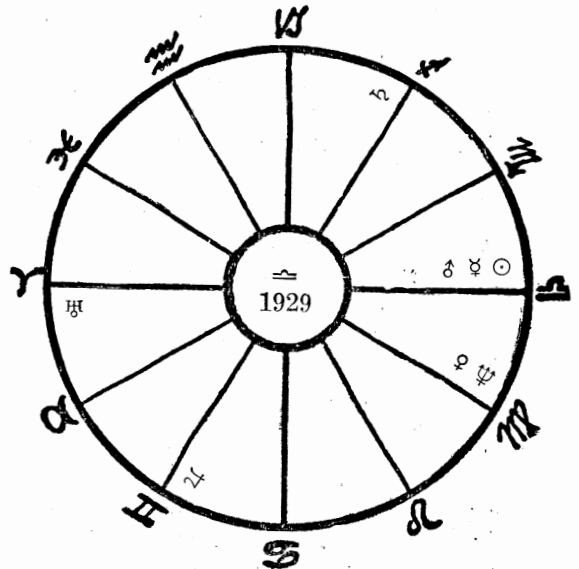
The Children of Libra, 1929



A Character Delineation of the Children Born between September 24th and October 23rd, 1929, inclusive.

The children born during the time that the sun is passing through the harmonious and idealistic sign of Libra, the sign which is symbolized by the scales, are very just as a rule. They have a very delicately balanced temperament—the scales tip easily either one way or the other. At one moment they may be up to the very heights of optimism and hopefulness and the next drop down to the depths of pessimism and gloom. These children require constant encouragement and they must be patted on the back and stimulated with the words, "Well done." They thrive on commendation, but at the least bit of discouragement they may drop everything and lose interest in what they are doing. However, it is the nature of the Libran to throw himself whole-heartedly into whatever he becomes interested in. What he does is done very, very well, but he is prone to become an extremist.

The children who are born this year during the time that the sun is passing through this sign will be a little more aggressive than the Librans of previous years: Usually the Libran has the soft, suave Venus nature, but this year he will be somewhat more forceful on account of the passing of Mars through this sign. Mars, when he is in a Venus sign, expresses his most aggressive side.



Since Mercury is retrograde and in conjunction with him, these children will be somewhat blunt and sharp with the tongue. The Libran ordinarily loves peace at any cost, but this year the peace-loving nature will not be so strong. We find the lady Venus conjunct the mystic Neptune in the sign of

(Continued on page 525)

NOTE:—We keep back numbers of this magazine in stock so that parents may obtain a reading for children born in any month after June, 1917. Twenty-five cents each.

Your Child's Horoscope

Delineations of the horoscopes of subscribers' children are given in this department each month to help parents in the training of their children. Vocational readings are also given to help young people find their place in the world. Readings for children are given up to the age of 15 years; vocational readings for those between 15 and 25.

To be eligible for a child's reading the parent or applicant must be a YEARLY SUBSCRIBER to this magazine. Vocational readings may be applied for by the subscriber for himself or for another. The names for delineation are drawn by lot. Each full year's subscription to this magazine, either a new subscription or a renewal, entitles the subscriber to an application for a reading. If you wish to apply for a delineation, please state so plainly at the time of subscribing or renewing your subscription. The number of applications each month is considerably in excess of the number of readings to be given, consequently we cannot promise a reading in any particular case.

We Neither Set Up nor Read Horoscopes for Money, for we consider this a prostitution of the divine science of astrology. We give astrological delineations only in this department of the magazine. Please do not make requests for other readings, for they cannot be complied with.

When applying for a reading, be sure to *give Name, Sex, Birthplace, and Year, Month, and Day of Birth*; also hour and minute of birth as nearly as known. If these data are not given, the reading cannot be made.

NOTICE: *When the time of birth given is DAYLIGHT SAVING TIME, applicants for readings should be very careful to so state it, otherwise the delineation will be in error.*

GEORGE ROBERT K.

Born May 6, 1924, 1:30 A. M.

Lat. 42 N., Long. 88 W.

Cusps of the Houses:

10th house, Sagittarius 10; 11th house, Capricorn 1; 12th house, Capricorn 23; Ascendant, Aquarius 23-17, Pisces intercepted; 2nd house, Aries 12; 3rd house, Taurus 16.

Positions of the Planets:

Mars 6-43 Aquarius; Uranus 20-30 Pisces; Sun 15-29 Taurus; Mercury 18-14 Taurus, retrograde; Moon 11-13 Gemini; Venus 00-12 Cancer; Neptune 17-36 Leo; Saturn 27-44 Libra, retrograde; Jupiter 18-30 Sagittarius, retrograde.

George has the fixed, positive, and humanitarian sign of Aquarius on the Ascendant with 49 degrees in the first house and only 21 degrees in the tenth house. This is an indication that George's life will tend to be tied up with material things and the life will be a very active one, full of many experiences. He will be full of energy with the dynamic Mars in the rising and progressive sign of Aquarius, and the ruler of the Ascendant, Uranus, in Pisces intercepted in the

first house. All this will give George a very ambitious nature.

Jupiter is strong in its own sign of Sagittarius and in conjunction with the Midheaven, but it is retrograde and in opposition to the moon and square to Uranus. These afflictions will to some extent weaken what would naturally be a very good position of Jupiter, but nevertheless the influence of this benefic planet, with the sign of Aquarius rising and Uranus in the first house, will give George a very strong humanitarian nature. All this indicates a boy who will have a keen desire to help his fellow man; and with Neptune in Leo in the sixth house (ruling the laboring classes) and the moon, representing the common people, in Gemini and trine to the radical and fiery Mars, he will seek for opportunities to help to better the conditions of the masses. But he will be very prone to want to do this by too aggressive methods.

We find one planet in the sign of its exaltation—Saturn in Libra—while Venus in Cancer is in trine to it. Venus in the fourth house and in the fourth sign, and the moon in the fourth house, which rules the home, will give George a love for art and artistic decoration of the home. He will have a talent for interior decoration.

CAROL LA VON L.

Born September 30, 1928, 4:53 P. M.

Lat. 45 N., Long. 95 W.

Cusps of the Houses:

10th house, Sagittarius 19; 11th house, Capricorn 9; 12th house, Aquarius 2; Ascendant, Pisces 7-27; 2nd house, Aries 28; 3rd house, Taurus 27.

Positions of the Planets:

Uranus 5-20 Aries, retrograde; Moon 26-53 Aries; Jupiter 8-27 Taurus, retrograde; Mars 29-04 Gemini; Neptune 00-18 Virgo; Sun 7-31 Libra; Mercury 3-12 Scorpio; Venus 2-2 Scorpio; Saturn 14-04 Sagittarius.

In the reading of the horoscope of this young girl we find a soul which has returned to earth to pay many debts of destiny and this life on earth will be full of very valuable lessons which always produce soul growth. We find common signs on all four angles which usually indicate a person who is easily led by others. The ruler of the Ascendant, Jupiter, is retrograde and afflicted by an opposition from Mercury and Venus, which weakens its influence, the effect of which we will take up later in the reading. The mind will be quick and active for we find the moon in the martial sign of Aries sextile to Mars in the mercurial sign of Gemini, while Neptune, the higher octave of Mercury, in the mercurial sign of Virgo is sextile to Mercury in the martial sign of Scorpio. These aspects will be productive of a good, clear mind, almost dynamic in its action and the guardians of this child should give her every advantage along mental lines.

With common signs on the angles and Mercury in the eighth house, Carol will need constant urging to get her to make the effort to reach up to the best of her mercurial ability. Neptune sextile Mercury may cause her to live in day dreams, as the Piscean is apt to want to retire from active duty and draw within himself. From the fourth house we see that the mother is represented by Mars in Gemini, which would indi-

cate that she could be a very good stimulator to help her daughter measure up to the very best, both in mental and physical pursuits, and that the mother's companionship would be the most helpful influence for the girl.

With Mars in Gemini, the sign which rules the hands and arms, sextile to the moon and Neptune, and trine to Venus and Mercury, this girl should be very clever and dexterous with the hands. She will have ability along electrical lines, also for clerical work, in which she would excel. Saturn elevated in Sagittarius, conjunction the Midheaven and sextile to the sun, will endow her with a practical and well balanced disposition, and shows that she will conduct herself so as to seldom give cause for criticism.

Jupiter in Taurus in opposition to Venus and Mercury in Scorpio may cause some trouble with both the venous and arterial circulations and may also cause trouble at puberty. This girl should have plenty of exercise in the open air in order to keep her in the best of health.

VOCATIONAL

EDWARD EUGENE R.

Born June 10, 1913, 5:45 A. M.

Lat. 38 N., Long. 118 W.

Cusps of the Houses:

10th house, Pisces 15; 11th house, Aries 18; 12th house, Taurus 29, Gemini intercepted; Ascendant, Cancer 5-25; 2nd house, Cancer 26; 3rd house, Leo 18.

Positions of the Planets:

Neptune 24-23 Cancer; Mercury 29-21 Cancer; Moon 4-16 Virgo; Jupiter 15-56 Capricorn, retrograde; Uranus 7-13 Aquarius, retrograde; Mars 25-15 Aries; Venus 6-04 Taurus; Saturn 9-05 Gemini; Sun 19-02 Gemini.

For our vocational reading we have the horoscope of a young man with the psychic, cardinal, and watery sign of Cancer on the Ascendant, with Neptune strongly placed in that sign and in the first house. Neptune is parallel Saturn and conjunct Mercury. This will

incline the mind of this young man toward mystic and occult studies. This may not be apparent in his early youth while life holds so many temptations, especially since we find Venus strong in its own sign of Taurus in the 11th house, indicating many friends among young people in general and among the opposite sex in particular. Venus is also the ruler of the fifth house, the house of pleasures, and is trine to the moon and square to Uranus. The moon aspect would attract to Edward friends from the opposite sex, but the square of Venus to Uranus would tend to attract the Bohemian type of woman, those who would prefer a hip flask and a jazz dance to the spiritual teachings.

Mars by sign and position is the strongest planet in the horoscope; this planet is in the eleventh house and in its own sign of Aries. Mars is sextile to the sun in Gemini which should give ability in mechanics and metal working. Uranus is in its own sign of Aquarius and trine to Saturn in Gemini. Both Gemini and Aquarius being airy signs we would judge that this boy has a deep interest in aeronautics and could develop into an aeronaut. Saturn would give him caution as a sailor of the air, but we find the impulsive Mars in Aries square to Neptune and Mercury, which will to some extent cause him to act rashly and without forethought. On that account we would advise a vocation where he would run no risk of injury and where he would remain on terra firma.

THE CHILDREN OF LIBRA, 1929

(Continued from page 522)

Virgo, which will give an unusual talent for scientific studies, also inspiration in music and art.

Jupiter in Gemini in trine to Mars and Mercury will give dexterity and cleverness with the hands. Architectural drawing and drafting should be attractive to these children as a means of expression.

ERRATUM

A typographical error occurred in the article entitled, "The Aspects," by J. Darwin Magee in the September number of this magazine. On page 465 of that number in the second paragraph from the top, right hand column, reference is made three times to Neptune. In each case it should have been to Uranus instead. The first of these references begins in the 7th line from the top of the page, reading as follows: "Neptune in Leo 2°." This aspect is from a watery to a fiery sign." This should have read: "Uranus in Leo 2°, etc." The other references should read similarly.

Possibilities of the "Cosmo-Conception" in Paper Cover

We wish to call attention to the wonderful possibilities of our *Rosicrucian Cosmo-Conception* in PAPER COVER as a means of extensive dissemination of the Rosicrucian Philosophy. This edition is put out at the low price of 75 cents per copy or four for \$2.00, *postpaid*. In the past several months this book has been supplying a long felt want of people who wished to give the "Cosmo-Conception" to their friends and to prospective students but who had felt that the original edition at \$2.00 per copy was more expensive than they could afford.

This is a paper-covered edition, but it is not cheap in any sense of the word. It has an attractive durable cover, and the paper used in the body of the book is of good quality, also thinner than that of the regular edition, which makes the book lighter and easier to carry.

This edition was gotten out with the idea of the book being placed in institutions, and given to people who might not otherwise be able to obtain it. 11,000 copies have been printed since the inception of the idea, and it is proving to be the biggest single means of propaganda that we have yet put forth. We feel that our members and students will see in the dissemination of this book a special opportunity for service.

THE ROSICRUCIAN FELLOWSHIP.

"Cosmo" Studies

This department is devoted to a study of the Rosicrucian Philosophy by the Socratic Method, the material being taken direct from the "Rosicrucian Cosmo-Conception."

BY ALFRED ADAMS

(Continued from September)

Q. From what did these customs result?

A. From the working of the Race and Tribal Spirits in the common blood. To admit as a member one in whom that common blood did not flow would have caused "confusion of caste." The closer the inbreeding, the greater the power of the Race Spirit, and the stronger the ties that bound the individual to the tribe, because the vital force of the man is in his blood. Memory is intimately connected with the blood, which is the highest expression of the vital body.

Q. What are the highest expressions of the desire body?

A. The brain and the nervous system. They call up pictures of the outside world, but in mental image-making, that is, imagination, the blood brings the material for the pictures; therefore when the thought is active the blood flows to the head.

Q. What results when the same un-mixed strain of blood flows in the veins of a family for generations?

A. The same mental pictures made by great-grandfather, grandfather, and father are reproduced in the son by the Family Spirit which lives in the haemoglobin of the blood. He sees himself as the continuation of a long line of ancestors who live in him. He sees all the events of the past lives of the family as though he had been present. Therefore he does not realize himself as an ego. He is not simply "David," but "the son of Abra-

ham"; not "Joseph," but "the son of David."

Q. What did this perpetuation of the common blood bring about?

A. By means of this common blood men are said to have lived for many generations, because through the blood their descendants had access to the memory of nature, in which the records of the lives of their ancestors were preserved.

Q. What reference is made to this in the Bible?

A. In the fifth chapter of Genesis it is stated that patriarchs lived for centuries. Adam, Methuselah, and the other patriarchs did not personally attain to such great age, but they lived in the consciousness of their descendants, who saw the lives of their ancestors as if they themselves had lived them.

Q. After the expiration of a certain period, what happened?

A. The descendants no longer thought of themselves as Adam or Methuselah. Memory of those ancestors faded, and so it is said they died.

(To be continued)

Reduced Price on Binders for the "Rays"

We have a supply of attractive binders for the "Rays" each of which holds fourteen numbers of the present size. These binders are arranged so that new copies may be quickly and easily inserted. This is a good way to preserve your magazine and always have it ready for quick reference. The binder has a substantial flexible cover with the words, "RAYS FROM THE ROSE CROSS," printed in gold across the front. The reduced price for a limited time is \$1.50 each, postpaid.

*The Rosicrucian Fellowship,
Oceanside, California.*

CHILDREN'S DEPARTMENT



The White Rose Chain

Today I will think good thoughts,
 I will do only good deeds,
 I will be kind to every living thing;
 My heart will then be pure as a white
 rose,
 And I shall see God in everything.

The Friendly Grove

BY FLORENCE BARR

HALF WAY between the little stone house at the turn of the road and the home of Rosalie and Dick, there was a grove of beautiful trees. Here it was that Ruth and Robert, the children from the little stone house, liked to play with Rosalie and Dick.

On this bright morning they all met for a happy time. Wandering among the great trees they watched the little woods people who were so unafraid, trusting in Mother Nature's protecting care. The birds knew well that Mother Nature never helped lazy creatures, so they went about their work of nest building and caring for their little ones. The squirrels darted here and there busily looking out for themselves.

There was a feeling of great peace and stillness in the friendly grove. At first the children sang, and their song seemed to be returned to them by the swaying branches and murmuring breezes. Then they quieted down and walked on silently till they came to their favorite mound, where they fancied that at night perhaps the fairies played or danced.

They knew the grove was full of little people—gnomes and sylphs—for the

friendly grove made wonderful homes for fairy folk as well as those feathered children, the birds. When Rosalie, Dick, Ruth, and Robert came to their mound they always wished that when they reached their favorite tree close by, the Tree Spirit would be there to smile at them. They loved this tree best of all, for it always seemed to welcome them. The gentle breezes seemed to whisper to them of strange things in its branches spread so protectingly over them.

Elf-kin had told the children about the wonderful Tree Spirit. "Love is the cause of every beautiful thing in the world," he said. "And some day, if your eyes are filled with the light of love, and you make friends with Secret Thoughts and Kind Heart, perhaps you may suddenly see the lovely lady who lives in your favorite tree."

When they reached the clearing, close to the tree, they sat down to rest. Rosalie gazed longingly at its great strong trunk. As she gazed, suddenly a beautiful lady seemed to glide out of the tree. How lovely she was, with her fair hair falling softly upon her shimmering, silvery, trailing dress. Her sweet smile, and long graceful arms, extended toward the children, seemed to welcome them. She floated toward them a little way and her bright starry eyes seemed to grow brighter. Rosalie whispered to the other children to call their attention to her, and you may know how happy they were. Their wish had come true, for there stood the beautiful Tree Spirit. Smiling, she retreated and then faded right into the tree.

They had stayed longer than usual, so Dick suggested that they had better be going. Before leaving they went a little farther into the grove to where the little brook ran merrily on its way. It was rather moist under foot, as they gathered some flowers to take home. With their arms full of lovely yellow-fringed wild orchids they went back through the friendly grove and finally came to the parting of their ways.

The boys were having an argument and they did not like to part that way. Robert insisted that the flowers which the girls carried were orchids, but Dick was positive they were not.

Dick insisted that orchids grew on the tops of trees. Grandpa had told him that when he was in South America he had seen orchids growing high up on the tops of tall trees. Orchids, he said, were the acrobats of the flower world, because they climbed so high. Sometimes they had been called robber plants, but that was not true. They did not rob the trees on which they grew of any of their life, but simply used them as a foothold, for they had aerial roots and drew their life from the air.

"Well," replied Robert, "that may be true. I do not doubt your word, but Mother has helped Ruth and me to gather these wild flowers and she called them orchids. Perhaps we are both right."

Rosalie and Ruth called to the boys, who ran to join them.

"Well, did you settle your argument?" asked Ruth.

"Argument, did you say?" called Elf-kin from a nearby bush. "Who is arguing on a beautiful day like this?"

"Oh, Elf-kin," called Dick, "we are in luck to find you just at this time. You will set us right, I know."

Then they showed the flowers to Elf-kin and asked him what they were.

"Wild orchids," he said. "But they belong to the same family as the South American beauties you have in your greenhouse, which your Grandpa brought you. Down in the tropical countries,

where it is so hot and the flowers grow so close together that they are nearly suffocated, the adventurous orchids have climbed up to the tree tops. There with their gorgeous colors they seem almost like birds about to fly away. And perhaps they will fly some day, for they are the most highly evolved members of the orchid family.

"Thank you, Elf-kin, for setting us right. It would have been a pity to part with a misunderstanding after such a happy morning in the friendly grove," exclaimed the boys.

"We saw the Tree Spirit of our favorite tree," whispered Rosalie to Elf-kin. "My, but she is beautiful!"

"Beauty is a part of Mother Nature's plan, and if you do not cut the bark of the tree, or break any of its branches, you may see the beautiful Spirit again," replied Elf-kin, and then he was gone.

The Fairies Have Never a Penny to Spend

The fairies have never a penny to spend,
They haven't a thing put by;
But theirs is the dower of bird and of
flower,

And theirs are the earth and the sky.
And though you should live in a palace
of gold

Or sleep in a dried-up ditch,
You could never be poor as the fairies
are,
And never as rich.

Since ever and ever the world began
They have danced like a ribbon of flame,
They have sung their song through the
centuries long,

And yet it is never the same.
And though you be foolish or though you
be wise,

With hair of silver or gold,
You could never be young as the fairies
are,

And never as old.

—Rose Fyleman.

Nutrition and Health

Rosicrucian Ideals

The Rosicrucian Fellowship teachings advocate a SIMPLE, HARMLESS, and PURE LIFE. We hold that a plain vegetarian diet is most conducive to health and purity; that meat of all kinds, including fish and fowl, also alcoholic drinks, tobacco, and stimulants are injurious to health and spirituality.

As CHRISTIANS we believe it to be our duty to refrain from sacrificing the lives of the animals and birds for food, and so far as lies in our power to refrain from the use of their skins and feathers for wearing apparel. We hold that vivisection is diabolical and inhuman.

We believe in the healing power of faith and prayer, but we sometimes advise the use of material means to accelerate recovery and bring relief, and to clear the channel for the inflow of higher forces.

Our motto is: A SANE MIND, A SOFT HEART, A SOUND BODY.

Personal Experiences in Magnetic Healing

BY RENA ANNE SLEIGH

TEN YEARS ago I became deeply interested in spiritual healing. I have been a student of mystic truths for a number of years, but it seemed that at that time all the books, magazines, and papers which came my way contained articles in some form or other on healing, direct and indirect, until as I read them, I became imbued with a keen desire to do some practical healing work.

I have always been blessed with abundant health and vitality, and possess a warm sympathetic heart toward those less fortunate than myself, and last, but not least, an unlimited amount of faith—"the faith that moves mountains." Thus I felt qualified to undertake the work of healing, but knowing that "faith without works is dead," I longed for the opportunity to prove, if only to myself, that I could put to practical use the limited knowledge that I possessed.

I was living at that time in a small Canadian-Scotch town, a newcomer—"a stranger in a strange land"—where I found my neighbors to be very conservative, and as I did not attend church I was looked upon more or less as an atheist.

I fully realized that although I had a

great amount of faith in myself my good neighbors were likely to have but little patience with my religious views, and much less faith in my method of healing. They were rugged, healthy folks, so that my immediate surroundings did not offer very great opportunities in my chosen field of work. Nothing daunted, however, I felt that somewhere, somehow, I would have the opportunity to begin, so I still held to my ambition, backed by a keen desire to heal.

One summer day soon after my arrival there came to my door a middle-aged woman selling hand-braided floor mats which to me were very attractive in their gay colors. She seemed tired and weary so I asked her to sit and rest awhile on the veranda while I looked over my intended purchases. As I did so, I inquired if she had made all of the rugs herself.

"Yes, I did," she replied, "and if you only knew how hard it was for me with my hands in this condition!" She held out both of them to me, and I noticed for the first time that they were twisted out of shape and swollen at the knuckles. From time to time she would stop to rub her aching knee with her swollen hands.

While I was looking over the mats and sympathizing with her, I asked, "But why do you do it, when your hands are in such a condition?" She replied that it was the only way she knew to make money enough to take her to the nearest city hospital where she could secure the electrical treatments which had been recommended to her as the only cure for her ailment.

With the thought that here at last was an opportunity to test my healing powers, I asked her if she would be willing to try some other cure without going to any expense, and further I told her that I was interested in spiritual healing.

Much to my surprise she replied that she had tried it. She had prayed to God and all the saints, but her prayers were neither heard nor answered.

"Let me pray for you," I urged. "Let me help you my way. I can relieve you of some of your distress, if not entirely cure you."

But she only argued, "You are not a Catholic?" to which I replied, "No, but I am sure I can help you," and I really felt at that moment that I had but to touch her and she would be healed. However, I would not do so without her permission, which I was vainly trying to have granted me.

Gathering up her roll of mats and her stick, she painfully arose, thanked me but said she would have to seek the priest's permission.

"But, surely," said I, "it is you and not the priest who is suffering."

She left me standing there and I never saw her again.

This experience left me in a puzzled state of mind, as this was something I had not anticipated. My faith remained firm but my patience was sorely tried, and I began to question myself: was I too anxiously seeking, too conscientious in my efforts, too intense in my sympathies? I decided to pray for guidance in my chosen work, and I remember well that I ended my fervent plea by asking that a patient be sent me—"Anyone, O Lord, anyone."

Strange to say, the following day I had

completely forgotten the incident and was busy about the house, when suddenly I heard shouts and cries from a group of children who had been playing in the street. Hurrying to the door I saw them assisting my little daughter, Lucile, to come up the walk.

She was from all appearances, quite ill, and I was all the more upset, because though she was ten years of age she had never known a day's illness, and had left me only a short time before brimming over with joy and laughter.

I became quite frantic, and gathering her in my arms carried her upstairs to my room, and laid her on my bed, where she twisted and turned, holding her head with both hands and crying out, "Mother, oh, Mother, my head, my head!" Her eyes were glittering and her face, flushed and burning, told me that she had a high fever.

Quickly I turned to the bathroom door, intending to reach the medicine cabinet, but on the threshold I suddenly stopped, for though the door stood open I could not enter; an invisible barrier prevented me. Still confused, I turned back and as I did so a Voice said very clearly, "Where is thy faith?"

Knowing at the time that I was alone I was startled—but not frightened—and believing it to be imagination and still hearing the cries of my child, I hurried to the stairs leading down to the lower hall and telephone. At the first step I again felt this invisible barrier, like a stone wall, in front of me, and heard the Voice, more tenderly this time, yet emphasizing every word, say to me: "*Where is thy faith?*"

As I stood there in the hall, I was in a whirlpool of thought, fear, and anxiety, such as all mothers experience for their children when they seem barred from all outside help. But the cries coming from the room aroused me to action and I turned back to my child, feeling that I had been defeated in all my attempts, when again I heard the Voice say: "Where is thy faith?" This time I listened to it, and suddenly there seemed to awaken within me something that had

been asleep. There flashed through my wearied brain the prayer of the previous day, which I had so earnestly repeated, and which I now knew had been heard. In answer to my fervent plea, of "Anyone, O Lord, anyone," my own little daughter had been sent to me to heal.

Quickly hurrying to my child's bedside, my old-time courage and faith returning to me at every step, I placed my hand on her fevered brow, telling her she would soon be well if she would try to go to sleep. I closed my eyes in prayer for a few minutes, and then touched her cheeks, which had been flushed and burning but a few moments before. They were now pale and cool and she was sleeping soundly, while over me there seemed to steal a sweet sense of peace. Then I realized with a grateful heart that my little daughter, my first patient, had been healed.

While this has taken some time to write, it really all happened in less than twenty minutes, and I know that the healing took place the instant I laid my hand on her, for from that hour a strange sense of power came into my body, a power which I was able to use while performing many duties about the house and garden, not really understanding what this powerful vibration was.

For instance: I remember a neighbor calling my attention to a small fruit tree, which was entirely covered with small, black insects, and which she said would have to be sprayed immediately. I told her that it would not be necessary. Passing my hand over the leaves, I mentally told the insects to go and let the tree express its beauty freely. The woman looked at me, and left quickly, presumably to tell her family of my "queer" action. I had no encouragement nor sympathy relative to my belief either in the neighborhood or in my home, so I soon learned never to talk about these things.

The following day I noticed some of the neighbors gathered about the tree

discussing the disappearance of the insects.

I remember curing many a stubborn case of hiccoughs by placing my hands on the mouth of the sufferer and telling the hiccoughs to stop. While all these little incidents were more or less interesting I longed to do more serious work, and awaited the opportunity.

One day I was motoring alone along a country road when I heard the gurgling of the water heating in the radiator, which I had forgotten to fill on leaving home. I stopped at the next farmhouse and asked the kind-faced woman who answered my knock if I might secure water for my car. She asked me into the clean, inviting kitchen and told me her son would attend to the car. I was only too glad to sit and chat awhile.

Soon after, a young man of about twenty-four entered and was introduced to me as the eldest son, William. He was holding his hand to his side as if in pain, and the mother explained that he had fallen from the hay loft that morning and had hurt his side badly. She had bandaged it as well as she could, she said.

I grasped this chance of telling about my healing power, saying I would be only too glad to see if I could help her son. He immediately arose and came toward me before I could arise from the chair where I was sitting. I now felt this power enter my body stronger than ever, and when I touched his side I felt the vibrations leave me. Soon his whole body filled with this healing vibration until his teeth were chattering, and he called out, "I am healed!"

The mother's eyes filled with tears of joy and gratitude as I hurried away, promising to call again.

Soon after this happened I had occasion to go to Montreal, where I met an old gentleman, a friend of the family, whom I had not seen for some time. He began telling me of an intended operation on his nose for sinus trouble. The doctor had planned within the next few days to drain the maxillary sinus

under the cheek bone, if necessary, for the removal of pus.

I immediately told him of my studies in metaphysics and how I had become interested in healing, and begged for a chance to heal him. If I succeeded he would not need this operation, which would more than likely leave a scar on his face. It took a few moments to convince him that I was serious, and although he did not quite understand my methods he gave me permission to try, asking me how soon I would begin. I promised to attend to it the first moment I should be alone, but did not mention any particular time.

It was impossible to treat him where we were, as it was lunch hour and we sat in the rotunda of a large hotel, which was rapidly filling with the noonday throng. The first opportunity I had came to me when I was alone in my room at exactly ten minutes to nine that same evening. I prayed earnestly for him, meditating on Love. As I stood there, I was filled with such energy and power that at the moment I felt as if I could have cured the whole wide world!

The following noon the old gentleman called me on the telephone asking me to dine with him that evening, as he had something to tell me. I accepted his invitation and met him at the appointed time. On greeting me he grasped my hands in excitement, and asked, "What did you do to me last evening, at ten minutes to nine?" I was surprised to have him mention the exact time that I had given the treatment, so I told him I had been trying to heal him.

"Well," said he, "you did, for I am now entirely well. Last evening at the time mentioned I was suddenly filled with a strange power, not unlike electricity, and began to wonder what it all meant, when I thought of you and your promise to help me. This morning I went to the doctor's office and insisted on another X-ray photograph being taken. When the doctor examined this photograph he was bewildered and said, 'You apparently will not need the operation.'

So having made doubly sure that I was healed I called you on the telephone."

He insisted that I name my price, and was astonished when I told him I made no charges nor expected any money for my work. To know that I was helping and healing someone was my only recompense. But soon after I reached my home he sent to my little daughter a very fine string of matched pearls with a diamond clasp, which she has to this day, a sign of his gratitude to me.

I was home but a few days, when a tall, gaunt man came to me, telling me that the mother of William had told him about my curing her son, and asking me to help him as he had not slept at all for a long time and was becoming distracted and weak from loss of sleep. I sat beside him and placed my right hand on his left one, and while doing so felt the healing vibrations going into his, but he apparently did not notice it. He continued to talk, telling me that as a last resort he had placed the Bible under his pillow every night, but that it did not seem to help him.

I told him that while the Bible was a wonderful book, it would not help him to lie on it, but that if he would read it when he felt stronger, I was sure it would keep him well! He seemed loath to depart, but I told him I had given him a treatment, and he need not worry for he would sleep that night through. He returned early the next day, eager to tell me that he had slept soundly the whole night long for the first time in six months.

These are true personal experiences in my chosen work of healing and I hope are but the beginning of the tales which I will write in the future.

EDITOR'S NOTE:—*An article entitled "Magnetic Healing" written by Max Heindel, was published in this magazine, March, 1929. Considerable additional information on the subject of magnetic healing was given there which we feel would be of interest to our readers.*

Vegetarian Menus

—BREAKFAST—

Fresh Figs or Apple Sauce
Shredded Wheat with
Cream
Raisin Bread Toast
Cereal Coffee or Milk

—DINNER—

Consomme
Nut Croquettes with
Mushroom Sauce
Fresh Buttered Lima Beans
Fruit Jello

—SUPPER—

Salad Italienne
Stuffed Green Olives
Hot French Rolls
Upside Down Peach Pie

Recipes

Nut Croquettes

One cup milk, yolk of one large egg, one-half cup bread crumbs; one cup ground nuts, one tablespoon melted butter. Mix the ingredients, place in saucepan and cook, stirring constantly until thick. Season with common salt, celery salt, and a dash of paprika. When cold shape into croquettes; roll first in slightly beaten white of the egg, then in bread crumbs, and cook in deep oil.

Mushroom Sauce

Two tablespoons butter, two cups milk, two tablespoons flour, two tablespoons mushroom catsup, and a small can of mushrooms. Melt the butter in a saucepan, add the flour, and stir until smooth; then add the milk and let boil three minutes. Season with salt and onion salt if desired.

Salad Italienne.

Cook equal amounts of young carrots, beet roots, and new potatoes. When they are quite cold cut them into little strips about the length of your little finger, by half the thickness. Dress them with an ordinary French dressing, made thus: Put into a big bowl half a teaspoon of mustard paste, one quarter teaspoon each of sifted sugar, salt, and paprika. Rub them well together with a wooden spoon. Add slowly three tablespoons of good olive oil and two of lemon juice, rubbing in a few drops as you pour them. Toss the salad well in this mixture and serve with hearts of celery and hard-boiled egg cut in slices.

Upside-down Peach Pie.

Rub a quart-size baking-dish with flour and fill it with sliced peaches

mixed with one cup of sugar to the quart. Add a very little water. Cover and place in a hot oven, 375 degrees F., for twenty minutes. Then cover with a crust one-half inch thick. Put back in oven and bake fifteen minutes longer. Cool slightly, invert on a platter and serve with hard sauce.

Twenty Rosicrucian Lectures for \$1.50

There is a world of wisdom in Max Heindel's twenty lectures known as the Rosicrucian Christianity Series. They are in elementary form and clearly and concisely written so that the beginner can read through the series and gain thereby a comprehensive understanding of the Rosicrucian philosophy. Even to the older student these lectures are invaluable, for they contain information not found elsewhere in Mr. Heindel's writings.

They are in pamphlet form, durable paper binding. The 20 pamphlets may be had for \$1.50. 10 cents for single copies, postpaid.

Position Open for Stenographer

Wanted at Mt. Ecclesia a first-class stenographer, man or woman. A student or probationer of the Rosicrucian Fellowship preferred. In applying please give birth date and full particulars of previous experience and education. Address,

The Rosicrucian Fellowship,
Oceanside, California.

The Rosy Cross Healing Circle

PATIENTS' LETTERS

Yosemite Valley, Calif.
March 19, 1929.

The Rosicrucian Fellowship,
Healing Dept.
Dear Friends:

Thank you very much for your encouraging letter of March 11th. The day I received it I was surely "under the weather." My right foot was swollen and pained me every time I walked on it. It was evening when I received your letter, and as I read it there was such power went from it into me and as if something told me to give my foot a healing treatment, I went to bed early. I put your dear letter under my pillow. Within half an hour the swelling as well as pain had gone and I had a good night's rest, praise the Lord. In the morning I got up well and ready for my day's work.

Thank you for remembering me in your prayers. Regaining my health has sure given my friends food for thought.

Your sincere friend,
—Mrs. G. S.

Round Hill, Alta., Canada, July 29, 1929.
The Rosicrucian Fellowship,
Healing Department,
Dear Friends:

I was thinking of asking you to take me off your list as I am so much better; but I think I will wait another week to make sure. I am very thankful for the help I have received, and I will do all in my power to help the work along. Two weeks ago on Saturday I suddenly felt much better and was able to walk without limping, for the first time in months. It was such a relief and I felt so happy about it. From that time I have also felt better in other ways, and I hope I shall continue to do so. I remain,

Yours in fellowship,
—A. L. W.

Trenton, N. J., June 6, 1929.
The Rosicrucian Fellowship,
Healing Dept.
Dear Friends:

All things seem to be rejoicing on this bright, beautiful day. It would seem ungrateful indeed for one to feel anything but joy and love to the Giver of all for such beauty and brightness. My health seems to be improving all the time; the eliminations move normally. The shadow or obstruction seems to have been removed, and spiritually and physically I feel improved.

Sincerely and gratefully,
—J. G.

People Who Are Seeking Health

May be helped by our Healing Department. The healing is done entirely by the Invisible Helpers, who operate on the invisible plane, principally during the sleep of the patient. The connection with the Helpers is made by a weekly letter to Headquarters. Helpful individual advice on diet, exercise, environment, and similar matters is given to each patient. This department is supported by freewill offerings. For further information and application blank, address,

Healing Department,
The Rosicrucian Fellowship,
Oceanside, California.

HEALING DATES

September .. 5—12—19—26
October 2— 9—17—23—30
November ... 6—13—19—26

Healing meetings are held at Headquarters on the above dates at 6:30 P. M. If you would like to join in this work, begin when the clock in your place of residence points to 6:30 P. M., or as near that as possible; meditate on health, and pray to the Great Physician, our Father in Heaven, for the healing of all who suffer, particularly those who have applied to us for help.

Teachings of an Initiate

BY MAX HEINDEL

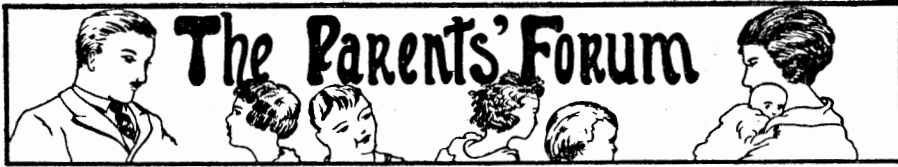
This book is compiled from the writings of an Initiate of the Rosicrucian Order.

It comprises a series of lessons issued to the students of the author, together with various public addresses. It is a companion piece to "*Gleanings of a Mystic.*"

This volume is a treasure chest of wisdom for aspirants seeking light to guide them on the Path. Max Heindel was eminently qualified to impart knowledge of this character due to his contact with the sources of esoteric wisdom by virtue of his various Initiations into the Mysteries.

212 Pages. Fully indexed. Cloth Bound.
\$2.00 Postpaid.

The Rosicrucian Fellowship
Oceanside, California.



The Parents' Forum aims to help parents properly guide their children in accordance with scientific and spiritual principles. They are invited to send their child problems to this department.

BY ELOIS JENSSSEN

Sound Wave Therapy.

We trust the time is not far distant when it will be possible to furnish "healing music" in all children's hospitals, orphanages, and all other institutions where poor, little broken bodies are housed. Such scientists as Dr. Ward Gibson and others are now fully convinced that the emotional and therapeutic value of musical vibrations if rightly understood and applied would prove of great benefit to mankind, especially children. Max Heindel constantly stressed the value of music in the lives of children of formative years, as it makes for better health and emotional control.

Dietetic Fads.

Because of the wave of dietetic fads sweeping the country at present, it seems timely to suggest to mothers of "too plump" daughters a sensible diet. Doctors everywhere are alarmed at the increase of malnutrition, nervous diseases, and worst of all, the increase of tuberculosis among growing girls, especially those spending their last year in high school and the first year at college.

As to the too plump girl who thinks a diet of Melba toast and pineapple will reduce and yet sustain her, let me suggest that she stop worrying about her bit of excess weight. Let her start the day with a cup of hot water, then a breakfast of well ripened fruit, a hot cereal occasionally, one cup of hot milk, a slice of crisp whole wheat toast, and a poached egg about three mornings per week. For lunch have a clear soup,

vegetable salad, baked apple, or any stewed fruit. Dinner should always be the heaviest meal of the day, because it is followed by mental and physical rest. First, have a thin vegetable soup to stimulate digestion, a meat substitute (this is written for parents who know the Rosierueian Fellowship does not approve of flesh foods), one farinaceous dish such as brown rice, or tapioca; one cooked vegetable, a green-leaf salad, and a baked potato eaten skin and all; baked potatoes are not fattening. Dress the salad with lemon juice instead of mayonnaise, and omit desserts and candies. Add to the above wholesome diet plenty of exercise out in the open, and the tendency to obesity will soon be overcome.

The following is a good diet for all adolescents to follow daily: one pint milk, two or three slices of whole wheat toast, two green vegetables, six pats of butter, one head of lettuce, some celery and parsley, some raw fruit, and at least two eggs or some cheese three times per week.

Proper Preparation for School.

There is only one sensible course for parents to follow as they start their children off to school each fall—have them thoroughly examined by a good doctor, discover their physical shortcomings, if any, and have them corrected if possible. Schooling costs too much of time and money to allow children to go to school without being physically fit. In order that a child may derive proper benefit from his schooling, he must have normal vision, good hearing, a normal breathing apparatus, and above all else, a normal heart, normal kidneys, and a normal digestive tract. He must have good teeth, and such glands as the thyroid must be secreting properly. In short, the human machine must be in good running order.

Local Center News

From the Local Centers of the Rosicrucian Fellowship

Asuncion, Paraguay, S. A.

Senor Antonio Paciello, president of this Study Center, writes us that the work in Asuncion is increasing and that the members are taking an active part in the study of the Rosicrucian Philosophy.

Cleveland, Ohio.

The Study Center at Cleveland puts out a monthly bulletin giving the activities of the Center for the current month. We are in receipt of one of these, from which we learn that the following subjects will be treated in lectures during September: "Evolution of Man"; "Is History Complete?"; "The Air Age"; "Modern Religion"; "Is Life a Problem to You?"; "Partnerships, in Marriage or Business"; "Your Children, Are You Guiding Them Wisely?" The bulletin does not give the names of the speakers.

Haarlem, Holland.

We note in the Dutch Magazine, *Het Rozekruis*, that the Haarlem Study Center is progressing very satisfactorily. Meetings are held on every day of the week. The Center includes a Youth's Club for young people who are interested in the Philosophy. A consultation hour is also listed among the Center activities.

Hollywood, California.

Mrs. Arline D. Cramer's lecture-classes in the Rosicrucian Philosophy and astrology are conducted every Thursday at 10:30, 2:30 and 8:00 at 5928 Hollywood Boulevard. These classes are open to the public.

Los Angeles, California.

When we read of the interesting activities of the Young People's Union at this Fellowship Center we are conscious of a distinct twinge of regret not to be able to join them in their outings and excursions! In the September *Bulletin* we read that the Y. P. U. will have two

outings during the month: one, a trip to Lake Elsinore, where the young people will enjoy boating and bathing; and another to Las Flores Canyon which is up the coast from Santa Monica. The trips are made by automobile. On Sunday evening, September 28, the Y. P. U. will conduct the Center Services. "This," the writer of the *Bulletin* informs us, "is an interesting group of talented, well balanced young people, and the Center is happy to have their cooperation in its activities."

The annual picnic of this Center was held on Sunday, July 28, with about 130 members present, and it was truly a "fellowship" picnic. There was a spirit of harmony and fellowship and all felt that it was a reflection of what each individual was trying to accomplish.

The Sunday evening speakers for September are: Mrs. Alfa Lindanger, Judge Carl A. Davis, Mrs. Anna Cooper, Mr. Joseph E. Burge, and a member of the Y. P. U.

Milwaukee, Wisconsin.

The speakers at this Study Center in August were Dr. Joy Hafemeister, and Mr. D. Millermaster.

Minneapolis, Minnesota.

The *Twin City Fellowship Rays* announces the following as the speakers at this Study Center for September: Mr. E. A. Carlson, Mr. H. B. Olson, Mr. Theo. Kriz, Mr. Alfred Johnson, and Mr. Wm. B. Anderson.

The Sunday School of this Center is under the supervision of Mrs. Eleanore Carlson.

New Orleans, Louisiana.

The young New Orleans Study Center continues to make the most of every possible opportunity to advance in the Western Wisdom Teachings according to a letter received from Mrs. C. W. Holifield,

the secretary. Two capable teachers have been secured for the classes. These are Mr. William T. Newton and Major W. H. Holcomb. Mr. Newton has taken charge of the Philosophy class and Major Holcomb of the one in astrology.

New York City, Union Center.

The latest innovation of the *Bulletin* published by this Center is a cut on the front cover illustrative of that part of New York visible from the Center windows. A poem entitled, "*The Sky Line*," by Anna A. Armbruster occupies the first page.

The Sunday evening speakers for August were: Mr. A. W. Conner, Mrs. Cora I. Parchment, Mr. Istra Stern, Mrs. Cora E. Wysong, and Dr. E. J. Hogan.

Monday evening speakers for August: Mrs. Margaret Eyre Rothwell, Estelle Collette Mackay, Mrs. Robert Stuart Whiteside, Dr. E. J. Hogan, and Ellen McCaffery, M. A. Every Wednesday evening during August, Dr. A. Baker gave a lecture on "Healing by Nutrition."

A very interesting little item which we know will be of value to others is the plan which is here followed in regard to the purchasing of books for the Center library: "Since the Free Circulating Library does not yield funds for the purchase of books, a rental section has been installed by means of which certain books in demand, that are not yet in the Free Library, are being purchased and made available to readers at a rental fee of two cents a day. So soon as a book has paid for itself by the rental fees or contributions, or both, it is withdrawn from the rental section and placed on the free shelves."

Pasadena, California.

Mrs. Nora C. Meyer of this Study Center writes us that the following were the speakers for August: Miss Mildred G. Goehring, Dr. Gerald Bryan, Mrs. Mary E. Shaw, and Mr. John Wierz.

Portland, Oregon.

From the Portland Fellowship Center comes a letter written by Mr. L. E. Rob-

inson, secretary, telling us that the following were their speakers for August: Mrs. Emma Deutschman, Mr. Henry Ets, Mrs. Olive Chalon, and Mr. H. W. Hoogstraat.

Sacramento, California.

Mrs. George Nutt, secretary of this Study Center, states that the following were the speakers for August: Mr. R. Ogilvie, Mr. Henry Grell, and Mr. Phillip Grell, Sr.

San Diego, California.

Mr. Prentiss Tucker of Headquarters will lecture in the San Diego Fellowship Center rooms, 1039 7th Street, on Sunday, September 22nd, 7:45 P. M. The lecture will be illustrated with lantern slides.

San Francisco, California.

From the *Bulletin* of the San Francisco Center we note that the following are the topics Mr. S. R. Parchment will lecture on during the month of September: "Constructive Meditation and Concentration"; "The Great Psychological Crime"; "Why the Nights of the New and Full Moon are Sacred to Rosierucians"; "Osiris, the Sun God of Ancient Egypt"; "The Christian Mystic Initiation."

Mr. Parchment has just returned to San Francisco after a brief visit to Headquarters, where he gave three lectures, which were much enjoyed by the resident workers, as well as by the summer school students. We shall hope to have the privilege of having Mr. Parchment with us again.

Santiago, Chile, S. A.

From Santiago good news is forthcoming in the latter of Senor Nazario Chacon del Campo, secretary of the Study Center there. The members of this Center meet three times a week, the Sunday meeting being devoted to a correlation of the Bible with the Rosierucian Philosophy. The Bible class is taught by Senor Belisario Munoz, and he endeavors to make his teaching practical so that it can be carried into the daily lives of his students. Special efforts along the line of devotional teachings

are being made at this time, as the spiritual season is now approaching.

St. Paul, Minnesota.

From the *Twin City Fellowship Rays* we learn that the following were the speakers at this Fellowship Center for the month of September: Mr. Theo. Kriz, Mr. E. A. Carlson, Mrs. B. P. Hager, Mr. Alfred Johnson, and Mr. H. B. Olson.

The Sunday School of this Center is under the supervision of Mrs. B. P. Hager, who with her two daughters Bertha and Rosemary attended school at Mt. Ecclesia during the summer—Rosemary vacationing at the Children's School and Mrs. Hager and Bertha attending Mt. Ecclesia College. The Bible study class for adults, correlating the Bible with the teachings of the Rosicrucian Philosophy, is taught by Mr. Alfred Johnson.

Washington, D. C.

Mrs. Laura D. Terry, director of the Washington Center, writes us that their new location at 3107 Wisconsin Avenue, N. W., is very delightful, and that they will be able to accommodate much larger classes than heretofore, of which at present there are three each week. Although they are having very hot weather this year in Washington, the class attendance is good and continues to grow.

Rosicrucian Field Lecturers

Mr. Ortwin Schaumburg is still in Germany, working with the Centers there. His work is chiefly concentrated in the Duesseldorf Center at the present time, where he has been very busy almost all summer. He is taking an active part in the work of this Center on account of the illness of the secretary, Mr. Brinkmeyer. He has received hundreds of letters from German students in the cities where he has lectured, all of which require answers. Mr. Schaumburg is also assisting in the editing of the German Fellowship magazine, *Strahlen vom Rosenkreuz*. He plans to give an extended series of lectures in other German cities as soon as he can be

relieved of the work at Duesseldorf.

Miss Annella Smith, who did such fine work in the field last season, will go into comparatively new territory this fall. The schedule has not been made out in detail, but according to present plans she will first go to Colorado, making a stop at Colorado Springs and Denver, where she will give a series of lectures. From Colorado she will go through Kansas, Missouri, and Illinois.

Mr. John Wierz is now in Riverside, California, having left the Long Beach and Pasadena Centers to work out their own destinies from now on. He did excellent work with these Centers, helping them to organize classes and developing leaders. His work this year will largely consist of lecturing in order to reach a greater number of new people. He expects to go later to San Bernardino, Santa Barbara, Fresno, and other California cities.

Dr. Franziska Lash, who has lectured for the Fellowship for several years, is this year taking a much needed rest necessitated by poor health. Mr. Alfred Johnson is now working with the Twin Cities (Minneapolis and St. Paul) Centers, where he is teaching and giving lectures.

Our Work for the Blind

We have friends in Long Beach and Pasadena who are lovingly donating their time, working many hours each week to cut the Braille books on which is inscribed the Rosicrucian Philosophy. These require careful proof reading by an experienced blind proof reader, who must be paid for his work. A number of state libraries have their requests in at Headquarters and are anxious to get these books to circulate among a large number of blind people, who are hungry for the teachings which may thus be brought to them. We hope that some one out in the world may be interested in helping the above mentioned friends in their good work by assisting them in financing the proof reading.

—THE EDITOR.

Echoes From Mt. Ecclesia

Chats with the Editor

THE Summer School of Mt. Ecclesia College recently closed with its usual social events and leave-taking. The 1929 Summer School Annual is one of the most interesting yet put out.

On Friday evening, August 23rd, the resident members, students, and visitors on Mt. Ecclesia enjoyed a moonlight corn roast on the beach. This was an enjoyable evening, including story telling, singing, and swimming in the ocean.

During the last few weeks of the school session the students were entertained and instructed by some one of our lecturers almost every night in the week. Mr. Manly P. Hall, pastor of the Church of the People of Los Angeles, who spent this summer in Oceanside, with his usual big-heartedness gave the students a lesson on philosophy each Friday morning, and on Friday evening a lecture on ancient Rosicrucianism and kindred subjects. Mr. S. R. Parchment of San Francisco, one of our lecturers, spent several weeks with us and delivered three forceful and interesting lectures. Mr. Prentiss Tucker of Headquarters, author of "In the Land of the Living Dead," and Miss Annella Smith, one of our field lecturers, gave several lectures illustrated with lantern slides.

Mr. Phillip Grell, Sr., of Sacramento is sojourning with us. He has just returned from an eight-months tour of Germany, where he worked with our Fellowship Centers and students. He reports wonderful success.

We must not forget to tell about the tree planting which took place on the evening of August 22nd. The students of the Summer School left Mt. Ecclesia a beautiful memento in the form of a star pine tree, with a brass plate in-

scribed with the dedication embedded in a cement block at the foot of the tree. This tree normally should reach a height of 150 feet, producing a new set of limbs each year which grow outward in the shape of a star. We are sure that this class will be remembered at Headquarters at least as long as this beautiful tree remains green.

On Commencement evening, August 28th, the dining hall was beautifully decorated with the class colors, white and lavender. The tables were taken from the room, and every seat was filled during the Commencement exercises. The Oceanside Orchestra kindly volunteered their services and supplied the music. Mr. F. H. Ackemann of Elgin, Illinois, was the Class President. We can assure you that he was a real "live wire," and contributed greatly to the occasion with his loving and selfless service.

The closing entertainment was one which will long be remembered. On Thursday evening, August 29th, Mr. Manly P. Hall entertained us with Oriental Magic. The tennis court was decorated with Japanese lanterns and, surrounded by palms and beautiful shrubbery, it created a most mystical and oriental effect. A radio set was placed among the palms and was connected to a phonograph, the records of which played oriental music during the entertainment. Mr. Hall, by the way, is a young man measuring about 6 ft. 4 in., and weighing two hundred and seventy-five pounds. He was dressed in an oriental costume, his make-up being that of a Mohammedan fakir. His was a most majestic figure under the swaying lights. One of our boys, Arlie Hauser, was made up as a Hindu servant, and took the part exceedingly well. To try to tell you of all the wonderful feats of magic

performed before the audience of about three hundred would be impossible. We can assure you, however, that this evening will not be easily forgotten by those who attended.

Mr. Hall leaves California in a few days on an extended lecture tour through the East, and should he visit any of the cities in which our students live they should not miss his lectures.

A General Superintendent Wanted at Mt. Ecclesia

For several months Mt. Ecclesia has been without the services of a General Superintendent. As it is desirable that this important position should be filled, we wish to let our members and students know about it so that the resulting publicity may in due time bring us the right man.

The qualifications for General Superintendent are as follows:

First, he must be a Probationer of the Rosicrucian Fellowship and thus be primarily interested in its work.

Second, he must have spent some time at Mt. Ecclesia, either as a visitor or in some other capacity, so as to have become at least somewhat familiar with the conditions here. At various times during the past years numbers of our members have spent their vacations here and it is possible that among these there is some man who may possess the other qualifications necessary for the position.

Third, the candidate must be a man who has made a success of his own vocation in the world before he comes here; that is, we wish to have a man of demonstrated ability, and one of at least fair education.

Fourth, the accepted applicant must come to Headquarters and serve on probation for a period of time to be determined later in order to familiarize himself with the requirements and demonstrate his fitness for the position.

The compensations of this position are largely spiritual and karmic in char-

acter. The salary will not cover a great deal more than incidentals in addition to board and room. Thus it may be seen that the position would appeal only to a man who is heart and soul in the Rosicrucian work.

A different set of ideals obtain on Mt. Ecclesia than in the world generally, and the man who acts as Superintendent must be thoroughly familiar with and in sympathy with those ideals.

In view of the above we should be glad to hear from any of our members who feel that their qualifications come more or less within the above statement of conditions. They should give us complete data as possible in regard to their education and experience and any other information which would bear on the matter. Such applications will be very carefully considered by the Board of Trustees, and it is hoped that as a result a suitable candidate for the position may be found.

THE ROSICRUCIAN FELLOWSHIP.

Rosicrucian Publications

ON THE ROSICRUCIAN PHILOSOPHY:

- The Rosicrucian Cosmo-Conception, \$2.00
- The Rosicrucian Mysteries, \$1.50.
- The Rosicrucian Philosophy in Questions and Answers, \$2.00.
- The Web of Destiny, \$2.00.
- Freemasonry and Catholicism, \$1.00.
- Mysteries of the Great Operas, \$2.00.
- Gleanings of a Mystic, \$2.00.
- Letters to Students, \$2.00.
- Teachings of an Initiate, \$2.00.
- The Mystical Interpretation of Christmas, 75 Cents.
- Rosicrucian Principles of Child Training, 50 Cents.
- Steps to Self-Mastery, \$2.00.
- Bound Volumes of *Rays from the Rose Cross*:
Vols. 13, 14, 15, 16, 18, 20, each \$2.50.
Vol. 17 (8 months), \$1.50.

Pamphlets

- Rosicrucian Christianity Lectures, 10 Cents each, or complete set of 20 consecutive numbers, \$1.50.
 - How Shall We Know Christ At His Coming? 15 Cents.
 - Earthbound, 10 Cents.
 - Evolution from the Rosicrucian Standpoint, 15 Cents.
 - Christ or Buddha? 30 Cents.
- The Rosicrucian Fellowship,
Oceanside, California.*